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United States BAPTIST

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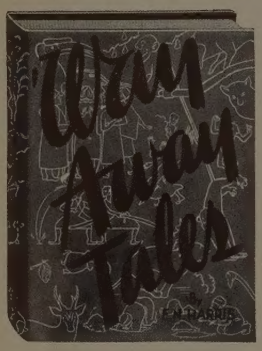

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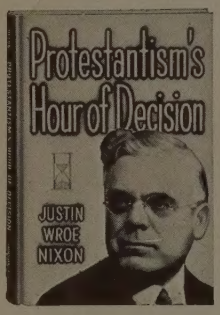

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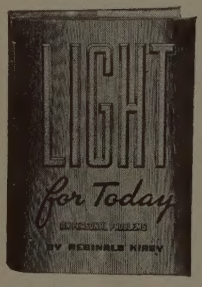

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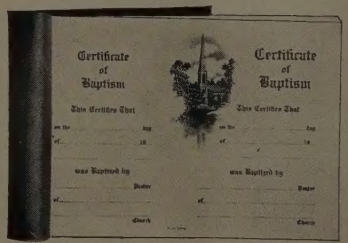

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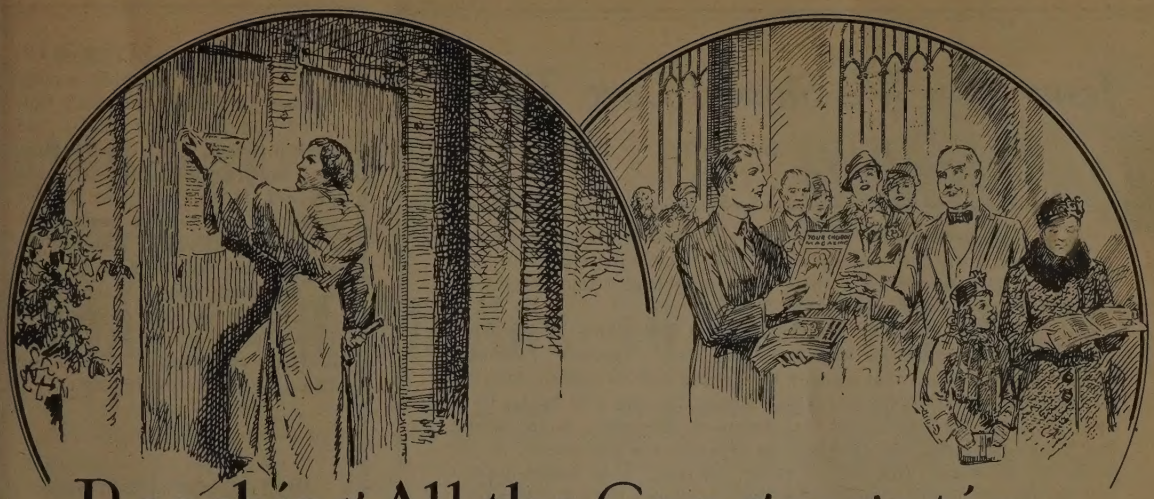

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GRAND RAPIDS, MICHIGAN

Jesus Says We Should Love Them

By JEFF D. RAY

Many people are confused when they read Jesus' injunction "love your enemies." They say "Such a thing is a psychological impossibility—a man just cannot love his enemies."

This confusion grows out of the fact that they think of the word "love" as being synonomous with the words "like," "approve," "admire." They overlook the fact that we may love a man and not admire him nor like him, but utterly disapprove what he does. We are told in the Bible that God loves the world—and that means all the people in the world. But it does not mean that God likes or approves what he sees in all the people in the world. Nor does it mean that God is so tender-hearted that he will not openly oppose wicked men or punish them for their evil deeds. David loved his wicked son Absalom as few men have ever loved another, so much so that he could truthfully say "Would God I had died for thee." But love did not imply approval and love did not keep him from waging war against the wicked son in order to preserve Israel. Nor did it keep him from approving and directing a battle for Israel's protection in which the wicked son lost his life.

There was a mother, a high-class Christian woman, who had a son as disreputable as they ever make them. She loved him with all of a mother's devotion but nobody supposed that her love for him caused her to like his ways or approve him as a man. His debaucheries finally led to insanity and in spite of her love she had to ask the courts to take him and lock him up in a madhouse that he might not do harm to unsuspecting and innocent people.

A man said to me the other day, "Do you mean to say that Jesus taught that an Englishman should love Hitler?" My unhesitating reply was "I certainly do." Jesus did not teach than an Englishman should like Hitler or approve Hitler. Nor did he teach that an Englishman should relax his efforts to destroy Hitler's influence and if necessary kill him in order to prevent his bringing a blight on civilization. But he did teach that an Englishman must not hate Hitler nor seek to do him harm merely to gratify malice. He did teach that the Englishman must love Hitler. He meant by it that the Englishman should do Hitler no harm growing out of a mere malevolent spirit. He meant by it that as far as consistent with the ultimate safety and well-being of humanity the Englishman must have in his heart the milk of human kindness, another term for love, when he comes to deal with and think about Hitler. Protect humanity against totalitarian tyranny. If necessary to do that, kill Hitler; but don't hate him.

I killed a little harmless snake about one foot long in the road the other day. I hated to do it. If you will not think me a weakling I will admit that I almost cried at the thought of taking the life of an innocent little thing that had never done anybody any harm. But I remembered the little child I saw die from snakebite and I felt it my duty to kill this potential poisoner and probably save somebody's child. I had no malice toward the snake—in fact had only the kindest feelings for it—but as a father I felt impelled to kill it to protect childhood.

When or if England wins this war she will have in the way she treats her conquered foe the best possible chance to show whether or not she is really a Christian nation.

Unless I misinterpret the public mind, we in America are in imminent danger of allowing the war spirit to expel from our thinking the spirit of Him who most of us call Master and Lord. We must help England whip Hitler, but we must not hate anybody. In the spirit of sanity in which Jesus meant it, we must love everybody. In our own land we must uproot the "fifth column" whether it is Nazism or Communism. We must hate both "isms" but we must not hate Nazists or Communists. Jesus says—love them.

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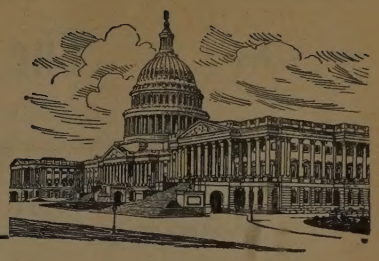

TODAY'S CHALLENGE TO BAPTIST UNITY

NEVER before in the history of the world has there been a clearer, more challenging call to forceful united Christian action than today.

Anti-Christian and un-Christian forces are loose and inning rampant in the world today, which can be checked nly by a strong, virile Christian opposition. These forces f lawlessness and unrighteousness are well organized: nd they must be met by a well-organized opponent. cattered and sporadic attacks will leave them unscathed.

The Christian church today must not minimize the trength of its enemies. It must be prepared to match nis with an equal show of strength. No puny, half-hearted ttacks will do when it comes to grappling with the giants f oppression and injustice and anti-Christian morality, vhich are seeking to bring the world under their greedy, rasping, Godless control. No pigmy blows will have any ffect upon these Gargantuan enemies. The telling, sledge-ammer blows of a united Christianity are needed to over-hrow and shatter the ruthlessly determined powers of vil and ungodliness which are trying to bring all peoples nder their sway.

In the division of the small nations whom she attacked, Germany found it possible to destroy them one after the ther. Similarly a divided church, a divided Christian ffort will find itself powerless against strong and care-ully-organized forces of wrong-doing. Division means veakness, inability to cope, with hope of success, against ny real opposition: union means strength and compels espect for the power that is behind it.

No matter what the outcome of the present world war, vith the problems which it has brought for solution by he Christian church, problems many of which will re-nain for years after the close of the conflict, there are umerous other issues which the church will be called on o help solve—issues which can be solved successfully nly by the united driving force of the church of the iving God, the church based on the cross of Christ. To-ether the church should lift the cross of Christ before a lying, needy world.

"And I, if I be lifted up, will draw all men unto me," aid Christ. But he must be lifted up by a united group f believers, not by a disunited group. If men and women utside of the church are to be drawn unto Him, they must e shown that those within the church are *one* in their elief that the Christ lifted on the cross died for the sins nd the wrong-doings of mankind and that He rose again or their salvation.

There are so many problems, so many issues which are eriously affecting the welfare of the nation and of the world today on which Baptists could unite and make their voice and their power felt—problems and issues which could be settled successfully through united effort, but which cannot be solved otherwise—that a supreme endeavor should be made to join forces along these lines of Christian cooperation.

The followers of the Cross must not let the followers of the devil, of mammon, of unrighteousness, go on piling up conquest on conquest, simply for lack of a little friendly Christian cooperation. The followers of sin and evil unite and win: the followers of Christ divide and lose. Over a record of accomplishments which could be brought to pass through a determined unity of purpose, could be written the words: "What Hath Union Wrought!"

Could not joint committees of our Northern and Southern Baptist Conventions be formed to study and to make recommendations on some of the problems vital to all of us, vital to the world and to the growth of Christianity, to the coming of God's Kingdom, on which all Baptists could unite and which they would support unanimously as Christians? Without such action some of these problems may never be solved: with such action many of them doubtless could be solved promptly.

The forces of evil, at least many of them, are well organized, like a regular army, down to the last unit. With plenty of money at their command to spread their enticing propaganda through alluring and expensive advertising and other means of attracting men and women into their nefarious trade, these clever schemers against men's souls plan cunningly. With money and power as their goal, they stop at no device, however cruel and heartless, to gain their ends.

For that reason it is all the more necessary that the Christian forces which oppose them must stand together, shoulder to shoulder, arm to arm, in the great fight for truth and decency and righteousness. This is a case where four is greater than two plus two: where 10,500,000 Baptists, North and South, joining hands for a common cause under a common Christ are greater in might than 8,000,000 Baptists plus 2,500,000 Baptists divided. Surely there are some issues, some causes in which not only the Baptists of this nation but the Baptists of the would should join under the common cross of a common Christ—some issues in which, in fact, other Christian denominations regardless of creed should join—to meet the common enemy, with the slogan "One Cross, One Christ!" Christ died *on* the cross to save all men who will come to Him. Christians should unite *at* the cross to help forward the purpose for which He died, to help save all men.

Vol. 4, No. 2 **The United States Baptist** May, 1941

THE WORLD'S GREATEST BAPTIST JOURNAL

THE NORTHERN BAPTIST CONVENTION

By W. H. JOHNSON
Wichita, Kansas

The 1941 meeting place of the Northern Baptist Convention is Wichita, Kansas, a rapidly growing mid-western metropolitan city of 125,000 inhabitants. The city is pronouncedly Protestant with 148 Protestant, eight Catholic, and two Jewish congregations.

Baptists number 5,000. The Baptist constituency is of course, at least three times that number. There are eight of the Baptist churches; the First Baptist Church of which Dr. Lewis M. Hale is the pastor, with its 2,500 members, the West Side Baptist Church of which Dr. W. H. Johnson is the pastor with its 800 members, the Faith Church, Rev. H. C. Hutto, pastor, on the south side of the city with its more than 1,000 members; the Sunnyside Church, Rev. Cal. T. Lawson, pastor, with 150 members; the Wellington Place Church, Rev. Vernon M. Reffner, pastor, with 500 members; the Meridian Ave. Church with Rev. J. F. Burlie as pastor and 100 members; the Eastside Church, Rev. J. C. Wicker, pastor, with 300 members; and the Hoover Orchard Church with Rev. Orlie Wilbur as pastor with 70 members.

Baptist began their work in Wichita in 1872. It was in that year that the First Baptist Church was organized with 26 members. Through the years the expansion has been healthful. At the present, due to the rapid growth of the city, the Baptist Pastors Conference is seriously discussing the placement of a number of missions.

The hotels have a capacity of 2,000 rooms while the homes of thousands of Wichita's hospitable citizens will be open to care for the delegates who attend the Convention on May 20-25. The local Baptists have the whole-hearted cooperation of the Kansas state forces, with Dr. George W. Wise, secretary, directing.

Wichita is easily accessible by every mode of travel—railroad, bus, airplane. Twice daily streamlined trains pass in and out. At least three transcontinental plane routes connect here. The Convention is planned for a time when the weather is generally ideal and these mid-western plains are the dream and despair of the artist. As far as the eye can see the plains stretch out. And Wichita is the jewel of these plains.

The location of Wichita at the very heart of the nation puts it within easy driving distance from east, west, north, or south. It is expected that many from the territory of the Southern Baptist Convention will be in attendance. We are near Missouri, Oklahoma, and Arkansas. Baptists who are Baptists are such regardless of geographical location. A gentleman was once asked which he preferred, blondes or brunettes. He replied, that he couldn't see that it made any great difference since his wife had been both.

Admission to the Convention sessions will be by badge. If many of those who are to attend will plan to be in the city on the day preceding the opening of the Convention they will be located and better prepared to enjoy this great Convention.

These are momentous days in which to live. The command of our Lord is, "Forward." Let Baptists everywhere outthink the paganists of today. To that end may we prayerfully gather for our 1941 Convention in Wichita.

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By G. W. WISE
Secretary, Kansas Baptist Convention

As Baptists from the east and the west meet on the productive plains of Kansas for their National Convention in Wichita, they will be accorded a great welcome.

On the way to Wichita, in Kansas City, Kansas, is our Central Baptist Theological Seminary, formerly the Kansas City Baptist Theological Seminary, and our Bethel Neighborhood Center. These two great projects have been supported not only by the state of Kansas but by our Northern Baptists, and are worthy of any time that a visitor may give them.

Southeast from Kansas City, Kansas, is the home of Ottawa University which ranks in quality and influence among the very best of our colleges. Likewise, this is a historic spot. I quote from a little pamphlet published by the Kansas Industrial Development Commission: "Ottawa Baptist Mission was established in 1837 on Marais des Cygnes River near present Ottawa by Jotham Meeker, best known as the first printer in Kansas. Ottawa University, a Baptist school, is an outgrowth of this early mission. The home of the Rev. John Tecumseh (Tauy) Jones, four miles northeast of present Ottawa, is an important historic site. Tauy Jones was a member of the Ottawa Indian tribe and figured prominently in early Kansas history."

Not far from Ottawa, on U.S. 169, is the John Brown Memorial Park. To those who are interested in this type of history it will be an interesting trip. To the northeast, on Highway 81, in the little town of Concordia, is our Sunset Home, the home for our aged folks. These are Baptist interests in which all Baptists will be interested. Besides, they will find highways leading through wonderful farmlands, great oil fields, and rich livestock country. We welcome all Baptists to the State Headquarters at 310 Crawford Building in our Capital City. Across from the Capitol is the First Baptist Church which, likewise, will accord all visitors a real welcome.

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THE SOUTHERN BAPTIST CONVENTION

By H. C. BASS
Bessemer, Alabama
General Chairman, the Convention Committee

The Southern Baptist Convention meeting in Birmingham, Alabama, this year is a representative body composed of messengers from the churches of the territory of the Southern Baptist Convention. The territory of the Convention extends from Arizona on the west to the state of Maryland on the east and from the Mason and Dixon line to the Gulf of Mexico on the south.

There are in round numbers 4,500,000 white Baptists in the territory of the Convention. The Convention is not legislative or authoritative. We come together for conference and promotional purposes. The marvel is that while the churches are autonomous yet there is a remarkable spirit of cooperation among them and between them and the Convention and its various Boards and other Agencies.

rough the years the Convention has pted its policies to the larger demands le upon the kingdom of God. And at same time it has seen fit to do its k free from a definite tie-up with any side groups which would in any wise ert it from its professed mission of moting New Testament Christianity. is committed to the carrying out of Great Commission as given by the rd of the churches just before His ension.

This year the Convention will place phasis on the fact that fifty years ago established at its session in Birmingn The Sunday School Board. The precedented growth of the strength of t Agency and the extent of its work tifies its founding. It was in the contion that our publications should be der the immediate direction of the nvention that the Convention estabed the Board. Wisdom has been justiin its children.

Because the Convention meets in the st densely populated Baptist area this ar there will be a large attendance. In rmingham Baptist Association alone re are 51,000 members. Within an a of 200 miles there live about 250,000 ptists. The city is making its plans to ertain six to eight thousand of these ptists. Many of them will return to ir homes each day but will also return the convention for its session each rning eager for the business of the dy.

There is one spirit which holds Southern ptists together; that Christ shall be own to the ends of the earth. This irit is shown in the gracious Women's issionary Union Auxiliary to the Conntion. Every department of the work ong Southern Baptists will have a aring before the body.

It meets Wednesday, May 14, and ses Sunday evening May 18 with a ss meeting of Baptist Training Union rkers and leaders.

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"Northern" Commencement

Northern Baptist Theological Semin- will hold its commencement exercises ring the week of May 11 to 16. The ccalaureate service will be held at cond Baptist Church of Chicago Sun- y morning, May 11, with Rev. Vance ebster preaching; the missionary ser- e Sunday evening at Lorimer Mem- al Baptist Church, with Rev. Warner Cole preaching; and graduation exer- es Friday evening at Tabernacle Bap- t Church.

Regional Directors Named for Northern Promotion

By M. E. McINTOSH

DR. EARL FREDERICK ADAMS, general director, has recommended and the Administrative Committee of the Council on Finance and Promotion has approved the apopintment of Rev. Paul Conrad as the third regional director of promotion under the plan adopted by the Council in Chicago last December. Mr. Conrad who has been serving as director of promotion for New York State, will be the Eastern director. The other regional directors are Rev. Edwin A. Bell, recently director for the states of Illinois and Wisconsin, for the Central district, and for the Western, Rev. Joseph A. Cooper, long a member of the field staff of the Council on Finance and Promotion.

The special committee on reorganization in submitting the plan which the Council adopted in December recommended that the general director of promotion be authorized to establish a system of regional supervision of promotional work in Northern Baptist churches, working in cooperation with state Conventions and city societies. It was also recommended that the number of such regions at the outset be three, using the division of the states already outlined in the Convention Annual for Eastern, Central, and Western representatives on the Council on Finance and Promotion. The three divisions, over one of which each regional director will have supervision, are as follows:

Eastern. The states of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, New Jersey, Delaware, and the District of Columbia.

Central. The states of West Virginia, Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Missouri, North Dakota, South Dakota, Nebraska, and Kansas.

Western. The states of Colorado, Wyoming, Montana, Idaho, Utah, Arizona, Nevada, Washington, Oregon, and California.

These three appointments open up larger fields to men who have had broad experience and are well equipped to assist state leaders in their promotional task. The essence of the new plan is a provision that the Board of Managers of each state Convention shall cooperate with the Council on Finance and Promotion in the maintenance of promotional work within the territory of that Convention. In other words promotion is considered as a definite department of the state work, under the supervision of a special committee appointed by the state Convention.

Dr. J. M. Dawson Will Write Southern Baptist Digest

Dr. J. M. Dawson, pastor of the First Baptist Church, Waco, Texas, and member of the Executive Committee of the Southern Baptist Convention, will write the Southern Baptist Convention Digest each month hereafter. Author of books, great pastor and preacher, and nationally known religious journalist, Dr. Dawson stands today at the forefront in Baptist leadership. His monthly digest will be authentic and prophetic.

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RURAL LIFE SUNDAY
May 18, 1941

Plans for a wide observance of Rural Life Sunday, the fifth Sunday after Easter, May 18, 1941, are announced by Dr. Mark A. Dawber, executive secretary of the Home Missions Council of North America. Dr. Dawber said that both city and country churches are being asked to observe Rural Life Sunday. The usual observance he stated, is in the form of a Sunday morning hour for a special worship srevice and a sermon or address.

An order of service and suggestions of methods of observance, prepared by Dr. Henry S. Randolph of the Board of National Missions of the Presbyterian Church in the U. S. A. are available in leaflet form through the office of the Home Missions Council of North America, 297 Fourth Avenue, New York, N. Y., at 3 cents per copy and $1.00 per 100.

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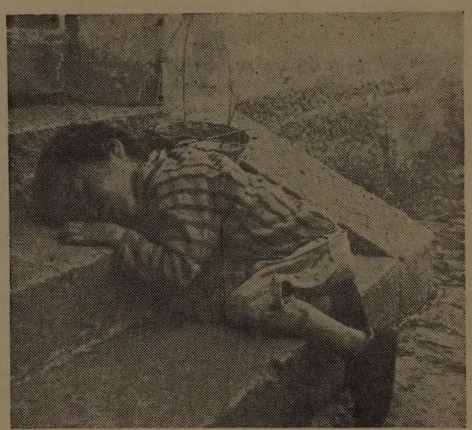

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* SEE STATEMENT ON PAGE 35

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PAUL H. CONRAD, *Executive Secretary*

ook Month . . . . . By Alfred L. Murray

nited States Baptist Book Club

May Selection

HE STRONG NAME, BY JAMES S. STEWART, SCRIBNERS, 260 pp. $2.00.

READERS of "The Gates of New Life" have anxiously awaited another volume of sermons from the pen of its author. This Scottish pastor has responded with twenty-four messages that are superior in quality and richness of thought to his popular publication. Though his city has been bombed, friends killed, and many of his parishoners gone to war, he does not talk about these things. He does not call attention to government, industry, defense, or conflict, but to "the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost." He does not ask men what they will do about the enemy, but t they are doing with and for Jesus Christ.

ıe treatment of the themes is unique, ɡorating, and moving. He preaches a verdict and makes intelligent and ɾincing suggestions for a right de- ñ. His amazing knowledge of human re, literature, science, and every-day- g, make his sermons vivid, arresting, captivating. They possess more than ssing attractiveness, and will furnish reader with stimulating thoughts, en- agement, and faith in days to come. tles given the sermons are inviting. e of them are, "Spirits in Prison, Voice That Wakes the Dead, The ıance of Orthodoxy, The Cry of tyrs, The Sign Posts to Immortality,"

The messages are divided into ten general themes as follows, "Behold the Man! Victorious Living, Believing Where We Cannot See, The Inner Spirit, What Is My Life? The Discovery of God, Obeying the Highest, Ladders to Heaven, Watch Your Soul, Let the World Shake."

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ɔod News for Bad Times. By Fred- K. Stamm. Harpers. 205 pp. $1.50. Stamm is well aware that we are g in "bad times" but he is still more ive in his declaration of "good news" h is competent to lift lives above ıg and disheartening situations. For cade he has conducted a Sunday radio ram known as "Highlights of the e," and much of the material in volume was presented on these dcasts. The Bible view of life is en into these forty challenging and suring messages. You are stimulated ve glorıısly; for purpose, meaning, achievment is given to life.

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BOOK REVIEWS

This Is the Victory. By Leslie D. Weatherhead. Abingdon-Cokesbury. 276 pp. $2.00.

While Weatherhead is not his best in this volume he does present "a burning, enheartening, challenging affirmation of the faith 'that overcometh the world,' written amid the crash of bombs." The Christian spirit and sane attitude of the author is disclosed in these words, "Whether we lose or win (the war) God will win. So in God, if we remain loyal to him, the victory will be ours." There is unshaken faith in God revealed in each one of the sixteen addresses. He senses the need for a new order in Europe, but the duty of the church is to reconstruct individual lives. It is to preach Christ rather than advocate programs. Christ must reign in individual hearts before a nation can enjoy a lasting victory.

How to Find Health Through Prayer. By Glenn Clark. Harpers. 154 pp. $1.50.

Glenn Clark's books run into edition after edition because they are definite and specific. In these pages he has, as usual, something concrete to offer on a subject of vital interest to everybody. His diagnosis of certain ailments may not be scientific but his treatment is. Illness is cured by finding perfection in God, through prayer. It is "the expulsive power" of a Higher power. The book makes claims which may seem incredible, but "the impossible" is done through righteous praying. Results are obtained when praying people rely upon God to heal diseases.

Checkers. By Millard Hopper. Barnes. 107 pp. $1.00.

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Little Bits About Big Men. By B. C. Forbes. Forbes. 218 pp. $2.50.

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In Galilee With the Galileans. By Harriet Baldwin. Revell. 192 pp. $2.00.

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28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:
29 Whom I perceived to be accused of questions of their law, but to have nothing laid to

CHAPTER 24
AND after five days An-ă-nī-ăs the high priest descended with the elders, and *with* a certain orator *named* Tĕr-tŭl'-lŭs, who informed the governor a gainst Paul.
291

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Walking With God. By W. P. Hall. Zondervan. 115 pp. $1.00.

Nine sermons on Old and New Testament texts, the first being the same as the title of the volume, and the last on "New Testament Stewardship." This is a fitting conclusion for all to reach who are "walking with God." One is reminded, however, that in most books of sermons "Stewardship" is ignored. Ought not one sermon in nine be on the subject?

What Price Alcohol? By Robert S. Carroll, M.D. 362 pp. $3.00.

The publishers are to be commended for placing this scientific and unprejudiced book on the market. The author is not given to extravagant statements, but discusses alcoholism as a disease which seriously affects the victim physically and mentally. He offers no cure-all remedy since each case must be dealt with in a different manner. Psychotherapy, not drugs and medicine, can bring about a cure, but psychotherapy must have the cooperation of the victim. Unless the drunkard wants sobriety there is no hope for a change. A strong plea is, therefore, tactfully presented to encourage thinking in the right direction.

Founders of Christian Movements. Edited by Philip H. Lotz. Association Press. 160 pp. $1.25.

Volume three in Creative Personalities Series is the most helpful of the publications in this series so far, as it presents the characters who made church history. It is a study that religious leaders will read and reread, for it contains material that is difficult to find in a large selection of books. The contribution made to religious thinking and development by Raikes, Booth, Rauschenbusch, Calvin, Zinzendorf, Benedict, St. Francis, Bushnell, Luther, Loyola, Wesley, and others, is attractively and intelligently presented in brief but compact form. The volume is ideal for young people groups, or mission study classes, for in addition to interesting biographical material, each chapter closes with suggestions for discussion.

Nature Sermons. By Fred H. Wright. Zondervan. 106 pp. $1.00.

Ten sermons for lovers of nature who seek God in flowers, rocks, trees, etc.

Personalism and the Problem of Evil. By Floyd H. Ross. Yale University Press. 51 pp. $1.00.

A study in the personalism of Bowne, Knudson, and Brightman; a Ph.D., thesis,

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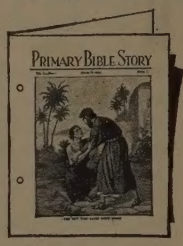

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BOOKLETS

The Quarterly Review, edited by E. P. Alldredge, published quarterly by Broadman Press at a dollar annually to replace the Pastor's Perescope, and The Southern Baptist Handbook, presenting in condensed form the material usually given publicity by these former publications.

Westphal's Visual Surprise Sermonettes, by Arnorl C. Westphal, at 50 cents.* Presenting the Gospel to children by means of object lessons and charts.

Looking into the Future, by G. W. Smith, at 35 cents.* A study in prophecy in Daniel and Revelation on "signs of things to come."

Nevertheless Afterward, by Agnes C. Mackey, at 35 cents.* A booklet for suffering and bereaved ones telling how a widow found consolation in God.

Calvary's Afterglow, by Kenneth M. Monroe, at 25 cents.* A brief, but well-prepared account of Bible evidences gained by a traveler in Palestine.

* Published by Zondervan.

Books Received

Come, Let Us Worship, by Albert W. Palmer. Macmillan. $1.50.

Psychology, Psychotherapy and Evangelicalism, by J. G. McKenzie. Macmillan. $2.75.

The Rise of the Social Gospel, by Charles H. Hopkins. Yale. $3.00.

The Sovereignty of God, by J. T. Hoogstra. Zondervan. $1.50.

You Can Be Happily Married, by Gilbert Appelhof, Jr. Macmillan. $2.00.

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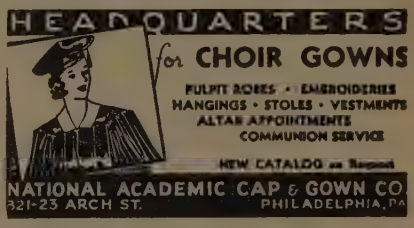

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DEATHS

During the past few weeks the following have been called to their heavenly home: Mrs. Clara King Shaw, Granville, Ohio, wife of Dr. A. A. Shaw, president emeritus of Denison University and former president of the Northern Convention. . . . Dr. Charles Stelzle, 72, New York, founder of Labor Temple, well known Presbyterian minister, writer, lecturer, and Christian philanthropist. . . . Dr. Jonas A. Ahlquist, M.D., 53, Kangpokpi, Assam, missionary-physician in Assam for twenty-five years, associate member of the American Medical Society and member of the Royal Society of Tropical Medicine of London. . . . Dr. J. J. Cook, Huntington, West Virginia, president of the West Virginia Baptist Convention, who collapsed at the close of the Parkersburg Associational meeting in the North Parkersburg Church. . . . Rev. John A. Mitchell, Lonsdale, Rhode Island, one of the best known and loved pastors of the state. . . . Mr. Arthur M. Harris, 75, outstanding Baptist, and for more than twenty years an officer of the M. and M. Board.

Also Rev. Herbert H. Smith, 88, Maywood, Illinois, resident of the Old Peoples' Home. . . . Mrs. Inez U. McGuire, who served for forty-two years as missionary in Burma. . . . Dr. Oscar M. Buck, son of a pioneer Methodist missionary in India and professor in Drew Theological Seminary. . . . Rev. F. J. Liljegren, Worcester, Massachusetts, born in Sweden, licensed to preach by Tremont Temple, Boston, and able minister for many years. . . . Rev. Drew T. Wyman, 88, Westminister, Massachusetts. . . . Mrs. Susan Clark Sibley, 103, Amesbury, Massachusetts, who left among her bequests $5,000 to the Market Street Church. . . . Mrs. Clara Fuller Potter, Hamden, Connecticut. . . . Rev. Franklin S. Stiles, Middleton, Ohio. . . . Rev. George H. Wiggin, pastor in Clermont Association, Ohio. . . .

Also George E. Kreager, 71, Zanesville, Ohio, pastor and teacher for many years. . . . Professor Donald W. McConnell, teacher in New York University and son of Bishop and Mrs. Francis J. McConnell. . . . Rev. Joseph D. Brehaut, 57, New Harftord, New York. . . . Dr. Jose Marcial-Dorado, born in Spain and for past twenty-three years secretary of the West Indies Agency of the American Bible Society. . . . Rev. J. L. Duesler, 82, Sloanville, New York. . . . Rev. Wm. E. Needham, Westmont, New Jersey, pastor of the Bethlehem Church, Philadelphia. . . . Rev. Elmer E. Loux, New York City, a minister for forty-three years. . . . Rev. Charles F. Rinker, many years a pastor in New York. . . . Dr. Daniel W. Morehouse, president of Drake University, also Dr. Jesse C. Caldwell, professor of the history of religions in the Bible College of the University. . . .

Also Sir Hamilton Hardy, Manchester, England, for thirteen years conductor of the Halle Orchestra. . . . Dr. Carter, founder of the Eton Mission in Hackneywick, England. . . . Rev. J. B. York, 86, Lewiston, Idaho, pioneer Baptist minister of the west. . . . Rev. William Blankley, Port Dickinson, New York, for eleven years pastor of the Community Church. . . . Rev. George A. Huntley, 75, Branson, Missouri, who served as a missionary in China for thirty-five years. . . . Mrs. Wm. B. Boggs, Bedford, Massachusetts, retired pioneer missionary. . . . Dr. Enoch W. Sikes, for many years professor in Wake Forest College, North Carolina, and formerly president of Clemson Agricultural College, North Carolina. . . . and five ministers in the New York area, Rev. Finis S. Idleman, pastor Central Christian Church for twenty-five years; Rev. S. W. Grafflin, Methodist minister; Rev. Francis B. Upham, district superintendent of Methodists in Brooklyn; Rev. John R. Atkinson, former rector of Christ Church Episcopal, Brooklyn, and George W. Wacker, forty years pastor of Trinity Reformed Church, Brooklyn. . . .

Also Rev. Charles L. Page, Boston, Massachusetts. . . . Mrs. Charles G. Smith, wife of Dr. Chas. G. Smith of Montreal, Canada. . . . Dr. G. W. Cassidy, 77, pastor emeritus of the First Church, Wichita, Kansas. . . . Rev. R. R. Thompson, for eighteen years pastor of the First Church, Bridgeton, New Jersey, and known as the most popular man in town. . . . "Brother" Bryan, Birmingham, Alabama, loved by people of all denominations for years. . . .

May the Father of all love and mercy, sustain and comfort those who have lost a loved one for a while, and give them heavenly light until the perfect day when there shall be no need of sun.

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Dr. Bernard C. Clausen Joins U.S.B. Staff

Dr. Bernard C. Clausen, pastor of the First Baptist Church, Pittsburgh, joins the staff of THE UNITED STATES BAPTIST as the editor of the "RADIO-RELIGION DEPARTMENT." No minister in America is closer to the radio field as it pertains to American church life, than Dr. Clausen. We believe the practical and timely features of this department under Dr. Clausen's leadership will be welcomed by all groups. His appointment and acceptance is another step in the determination of THE UNITED STATES BAPTIST to bring to American Baptists the very best in every field affecting our common life.

Ministers' Council

CHARLES A. CARMAN, Chicago

The recent Executive Committee session in Chicago was most interesting and encouraging. Reports showed the largest paid membership in several years, active committees, attractive plans for the Wichita convention and just enough balance in the treasury to carry us to the end of the convention year. Since this session several hundred memberships have been paid in, responding to the Committee's action applying dues from that date to not only the rest of this year but up to May 31, 1942.

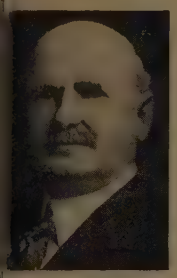
Dr. Atwater, former Council president, made a suggestion regarding membership of missionaries, out of which a discussion started concerning free memberships for regularly ordained and approved ministers who receive such small salaries as to preclude their paying even our small dues. The matter will come up for further discussion at the Annual meeting at Wichita. Also a resolution was referred to the Northern Baptist Convention Resolutions Committee regarding the practice of churches in turning aside from older ministers of years of experience and usefulness to call as pastors only young men.

Great enthusiasm was displayed in the plans for the ALL-CONVENTION Ministers Breakfast for Wednesday morning May 21st at Wichita. The dining room of the Hotel Lassen has been secured and it will be possible to serve some 500 ministers that morning. The program is set up to deepen the fellowship in our common task and dramatize the purposes and achievements of the Council. Every pastor attending the Convention should plan to participate.

Baptists and the Public Relations Committee

By CLARENCE M. GALLUP

Recording Secretary, The Northern Baptist Convention



This writer has been asked to answer this question; and he assumes that since there are three Baptist denominations in the United States which have representation in this joint committee, ...e reply should be applicable to all their ...nstituencies. But if the reply is ade...uate, it should indicate, with equal ...alidity, the reasons why *all* sections of ...e Baptist brotherhood should align ...emselves with this business. The an...wers to the question will be given first ... propositions, and then each proposi...on will be explained.

Baptists can assist the Committee on ...ublic Relations, (1) by *understanding* ...s nature and its purpose; (2) by *sym...athy* with its work; (3) by *implement...g it* with limited authority; and (4) by *...roviding sufficient financial means* for ...vestigation and effort.

Baptists can help this committee by UNDERSTANDING its nature and work.

This committee was formed by the ...filiation of smaller similar committees ... the Northern Baptist Convention and ...e Southern Baptist Convention. Later ...committee of the National Baptist Con...ention, Incorporated, (negro) was added. ...his joint committee established a small ...ntral Executive Committee, the mem...ers of which were within easy reach of ...ashington, D. C.

Since the function of the joint-commit...e, so far, has included observation of ...cts and trends of our national life to ...e extent that the latter concerns the ...aptist Churches of the United States ...d elsewhere, naturally the headquarters ...ould be and have been in the nation's ...apital city. But the work of the com...ittee is executive as well as deliberative. ...he committee was successful in its pro...st against the persecution of the Bap...st churches in Roumania, a few years ...go, and was powerful in objection to the ...ppointment of an ambassador to the ...atican to represent the President of the ...nited States, since this imperilled the ...eparation of the church and the state. ...he committee has concerned itself, also, ...ith matters related to religious liberty, ...eligious census, race relations, and the ...ke.

II. *Baptists can help this committee by SYMPATHIZING with its work.*

Some have asked the question: Why should churches and individual Christians, believing in the complete separation of church and state, meddle in public matters? Why not stick to our "last"? Why not preach "the simple gospel" and expect the leaven of that to permeate the body politic? This has been the "shibboleth" of many, for decades.

As a matter of fact, however, the religious forces of the world always *have* concerned themselves with the affairs of government without necessarily allying themselves organically with government. The prophets of Judah and Israel preached concerning the political life of their times. Elijah, Isaiah and Amos denounced the social evils of their day, and told their monarchs what to do. The first century Christians undermined the retinue of Caesar. Julian the Apostate cried out that the Galilean had conquered; and the early church was glad enough to have Constantine conquer through "the sign of the Cross." Although the mediaeval battles of kings with popes, and *vice versa,* degenerated into struggles for power, they originated in the Pauline and Johannine conception that Christ should reign over all the earth. Even Jesus' parable of "The Leaven of the Kingdom," is a social "effort" parable.

The warrant for the churches to watch and act in matters of public concern resides in the fact that selfish and evil forces in society are ever seeking to encroach upon spiritual and cultural institutions; and they strive to secure fortifying governmental enactments. Our warfare is not against flesh and blood, but against the "hosts of wickedness in high places." For the church to be indifferent or inactive in such circumstances is for it to be unBiblical and ascetic. Baptists, particularly, have a responsibility in these respects, for they were foremost and the most successful among the early colonists in creating the conditions of religious and civil liberty which culminated in the Declaration of Independence and the Bill of Rights. So outstanding was their leadership, that Baptists ever since have been the symbol of "all-out" freedom in the United States. They are fitted by nature and tradition to occupy the "watch-tower" between religious and secular forces. "Eternal vigilance is the price of liberty."

III. *Baptists can help this committee by implementing its work with limited authority.*

It may surprise some that this committee is necessary, but it will be even more surprising that it should need any authority to act for the churches. Nevertheless such need exists. This is a large country, with many types of citizens. Some have little interest in religion; others favor types of life with which our churches can brook no compromise; and others favor alliances which stultify our ideals. These groups impose grave obstacles to the cause of Christ. One has only to mention past encroachments of the liquor traffic, the corruption of the moving picture industry, meddling with the public school system, efforts of atheistic groups to penetrate the government, and attempts to control the youth of the land. Any policy of our denominations which represents a "let alone" attitude in the face of all this is likely to result in a serious decline in the spiritual forces of our country.

Moreover, other denominations than ours, already aware of the facts, have appointed commissions and agents to observe and act for them with speed and definiteness. There are certain phases of this work which call for announcement and explanation at a moment's notice, and for swift action in order to meet emergencies. Such a case, for example, would be conference and statement needed at once if Congress should suddenly decide to tax our churches for the cost of pensions for lay workers or ministers. Because of many possibilities, the Public Relations Committee should be empowered to act, with prudence, between sessions of the various Conventions involved.

IV. *Baptists can help this committee by providing sufficient financial means to make its work adequate and effective.*

The extent to which other denominations have subsidized their "look-out" agencies in public relations is little realized among Baptists. The local Baptist church being a supposed unit of efficiency, the national boards have had little jurisdiction. But several denominations have permanent and salaried agencies and offices in Washington, and, beyond question, these agencies have played important parts in the attitude of their constituent churches. Baptists have no such agency; but they have this committee as

(Concluded on page 30)

The Defense of Common Principles

By W. W. ADAMS, Philadelphia, Pa.

Third in a series under the general title:
"What Principles Demand Unity of Action Among Baptists?"

SOME things are quite clear. The principles of Baptists need to be defended. Merely exhorting Baptists to defend their common principles does not lead to their defense. To be specific and set forth concrete situations, objectives, and methods by which Baptists can really defend their common principles is an exceedingly difficult task.

All Baptists do hold some things in common. The defense of these common principles calls for united action. The scene of this action is world-wide.

These elemental truths hold certain dangers. In thinking of the group, it is quite easy to lose sight of the individuals who compose that group. In planning for action on an extensive scale, it is easy to overlook duties and tasks that are quite limited in scope. In seeking to help the human race, we may fail to help the members of the human race who live next door to us. In launching a program for tomorrow, we may fail to meet the call of today. In planning for things that *should* be done, we may ignore the things that *must* be done, if all is not to be lost. In trying to get other Baptists to be better Bapitsts, let me make sure that I myself am a good Baptist. In undertaking to defend our common principles, let us not make the mistake of supposing that this can be done apart from the activities that fill our daily lives as individuals.

An efficient army is efficient because each individual in the army is a good soldier. He thinks, plans, and lives in terms of group activity. But ultimately all is won or lost by what each individual does, moment by moment, in the grim business of meeting the routine demands of soldiering.

A farmer friend of mine died recently, a pathetic figure. He had owned sufficient land and equipment to produce a living for himself and his family. But the family lived always below the level of their neighbors who were no better equipped for farming than this farmer. But he was visionary. He dreamed of owning a farm of hundreds of acres, worked by modern machinery that would reduce physical labor to a minimum and yet greatly increase the harvest. He lost sight of the smaller, necessary, daily tasks in his plans for bigger and better things.

This danger can be seen in another way. Many people have been greatly concerned about the kingdom of God. How could we inaugurate or establish God's kingdom among men? How could we get the nations of earth to unite in doing the will of God? Could we not launch a great movement that would somehow overthrow evil and establish God's righteousness in the earth? Now comes Dr. E. Stanley Jones and shocks us into the realization that we have missed the main point. The kingdom is not something for us to launch or establish. The kingdom is now available. It is my task and privilege to enter and to live in the kingdom here and now. My contribution toward the defense and spread of the kingdom out across the earth depends primarily on whether or not I myself live the principles of the kingdom. I may spend my life fretting, agonizing, and striving to establish the kingdom among the nations and fail to appropriate for myself the resources and the life that are available all the while.

So it is with this business of defending our common principles. The battle is not won or lost somewhere other than where we are. It is won or lost by what we do today where we are. This article rests its case on one single appeal: let each Baptist be a good Baptist now. Apart from this there is no defense of our common principles.

This, of course, brings us face to face with the single question, What is a good Baptist? Here are some suggestions, and they are things that we can all do *now*.

1. *We can be realistic enough to recognize that we could lose our principles.* Baptists (all Christians, in fact) in other lands have lost or are losing the privilege of living by their principles. No intelligent reader requires proof of this statement. Could our fellow Christians in other lands have averted some of the tragedies that have come to them? A they in any sense reaping the fruita of lost opportunities? Have our brothe in concentration camps had occasion reflect on what might have been, h they acted differently while still fr men? It is not enough for us to bemoa Europe's tragedies. Are we wiser tha they? Could we perchance ignore dang signals? Could our prejudices, blindnes and complacency rise up someday an plague us? We can, therefore, becom alarmed at the very real danger of losin our Baptist principles. "Awake, tho that sleepest." One wonders how man of our Baptists are keenly alive to th fact that even in America we could los our most cherished principles. There room here for all the heroic work any us cares to do.

2. *We can confess to ourselves and God that we can do more than we ha been doing to defend our common prin ciples.* One of America's greatest Chris tian leaders recently declared that no on among us can longer assume his prepa ation and fitness to meet the demand of this hour. This is true likewise of a groups and denominations. There ar resources available that we are not usin to the full.

Now this is not an easy confession t make. But apart from making it, w shall not improve our ways.

3. *We can seek to get Baptists to de fend their common principles by appea ing to their consciences.* Pleading wit or exhorting Baptists to do this or tha is largely wasted effort. This explain why it is that a great deal of effort to ge Baptists to work together has borne n fruit. Baptists do not change their way of living except from conviction. T change the behavior of Baptists, w must change their motivation.

This is in accordance with the Scrip tures. A "good conscience" is founda tional in the Christian life. Now ther are at least three streams that flow into good conscience. One is the energizin of the Holy Spirit within the huma spirit. This makes possible fellowshi and commerce between the individual an God. The second is the ideas one carrie in one's mind. Growing in knowledge i essential to a healthy Christian life. Wha one knows or does not know makes world of difference in one's conduct Most people are conscientious. The ma in Central Africa is that. But his conduc

Next Month . . .

"Unity Through Common Purposes"

By DR. GLENN EWELL

Colgate-Rochester Theological Seminary

The fourth in the series on unity of action among American Baptists.

ostly wrong because his conscience is victim of error. To change his living ires a change in mental life. Jesus the Apostles did not waste time ding with people to "be good," to ge their ways. They first set the mple of the better way. Then they red the truth into people's minds. re is power in truth. The Holy Spirit truth. He does not function in a uum. We Baptists need the truth—he truth. The third stream is obedi- to the truth. To disobey the truth injure and stifle the conscience. If Baptists succeed in improving our s in any respect, it will be done by ng the spirit within us more of His h and by finding ways to put that h into expression.

. *We can take steps at once to inform selves and our people regarding the ciples that Baptists hold.* I make bold assert that not half of our Baptist isters and leaders could on a mo- t's notice give a clear, full statement ering our great Baptist principles. to the laymen, what can one say? at does the average member of our tist Churches carry in his mind as to essentials of our faith? Ignorance ng us at this point is appalling.

Now, there is no use in winking at situation. Baptists are not going to end principles of which they are ig- ant. Until they have a clear under- nding of these principles, of their p significance for life, of the price forefathers have paid that these nciples might become operative in —in short, until they know and be- e in these principles with all their rts, Baptists are not going to support defend them. Baptist leaders need waste time in wishful thinking, in ding conferences and passing resolu- ns about this or that, in exhorting ple by spoken or written words to end their common principles. The tle will be won or lost right at this nt: whether or not we can succeed making our great principles really mmon" among Baptists.

Let the reader underscore this sent- e. If we Baptists lose our principles, can be traced directly to our ignorance those principles: not to something t is happening in Europe, not to ces turned loose in our world, over ich neither God nor we have any ntrol. If our great principles are worth fending and if they have in them the wer we claim for them, then if we uld put those principles into practice our living, we could turn back the ces of evil that now sweep over the rld.

I do not believe that our Baptist people rry with them clear and deep convic- ns regarding our great principles. That ch individual has an inalienable right to absolute religious liberty in working out his religious life. Not toleration, but complete freedom toward God and man —in believing in and worshipping God and in church membership and activity. That each individual soul is competent, under God's direct enablement, to work out his eternal destiny. That in this matter the Bible, as interpreted by the Holy Spirit is the final and sufficient authority and guide. That the individual owes absolute loyalty to Jesus Christ, as revealed in the Scriptures and as interpreted to him directly by the Holy Spirit. That the individual is always free from other individuals, except by a free and voluntary association of himself with others in the interest of a common life. That the local church is autonomous, a pure democracy under the sole headship of Christ. That the church and state must be kept separate. There can be no coercion or suppression in matters of religion, by prince or priest. Only regenerate people really belong to the church of Christ and only these should belong to the local church. There can, therefore, be no "family" or "class" church membership, no sacramentarianism, no sacerdotalism, no ecclesiasticism. The individual is always of supreme value, not the institution nor the ceremony. That these great principles are the inalienable rights of all peoples—of Protestants, Catholics, and Jews.

Now let us see that every Baptist in the land faces these great principles. Let him see how they grow right out of the very heart of the New Testament, that they are absolutely essential to the proper growth of each separate personality, that they are foundational for all liberty in the politico-economic world, that they are the heritage given to us by our forefathers, the fruitage of untold struggle and sacrifice extending throughout many centuries, that they have been ruthlessly cast aside in other lands and that they are being assaulted the world around.

5. *We can begin now to put these principles into practice more fully and faithfully than we have done hitherto.* It is much easier to subscribe to these principles than it is to live by them.

We say that each individual has the right to determine his relation to both God and the church, without the interference of priest or prince. Now are we willing to let each individual so determine his life? Suppose he voluntarily unites with our church, professing Christ as Saviour and Lord. How much freedom are we willing to grant to him in the exercise of his faith—in his beliefs, his worship and in his services in the church? How much am I inclined to intrude myself into his life, in the effort to determine his religious life for him? The New Testament gives us some tests by which we can determine one's fitness to enter into Christian fellowship. We are always obligated to strengthen the weak in both his faith and practice. But in the last decades we Baptists, while proclaiming loudly the freedom and the competency of each individual's soul in the realm of religion, have come dangerously near nullifying the worth of the principle by the way we have sought to regulate the religious lives of others. And the fruitage is enough to convince anyone of the error of our ways: jealousies, wranglings—everything except unity and fellowship. There is plenty of room and need for the free interpretation of the larger truth in Christ, for many of us are victims of erroneous ideas. But we have pushed the conditions of fellowship to the place where the individual's freedoms in religion have almost disappeared.

The same abuse arises with reference to the Bible being the final and sufficient guide in both faith and practice. I see plenty of proof that we do not believe that this is true. Or perhaps we mean that the Bible interpreted as we interpret it is sufficient for each individual. We object to any religious system in which the priest interprets the Bible to the individual and regulates his religious exercises. Are all who seek to do that called priests? If we are going to make much headway defending and spreading the great principle herein contained, we shall have to prove that it is workable.

Now look at our local churches. All across the country the members of local churches wrangling and subdividing. The enemies of our Baptist principles must chuckle at the sight! Baptists talking about defending and promulgating their common principles, and of leading the world into the ways of life and of peace! And yet we have not found common principles sufficient for even the local church to live in peace and happiness.

In this the world's saddest hour in centuries, when the peoples of earth are calling aloud for life, what would it mean if our thirteen millions of Baptists really possessed in common their great principles and were unified in spirit, purpose, ends and methods to the extent of being able to demonstrate to the world what free people, under God, can be and achieve! In this thought there is at once a thrill and a chill.

6. *We can take Christ as our model in seeking to win others to our ways and our ideas.* He came into the world where the religious leaders were "separatists." They withdrew from those who differed from themselves. They could never understand Jesus. For He did not withdraw from people who differed from Himself. Rather, He sought to find something in common with even the

(Continued on page 41)

The Conscientious Objector and the Government

By LINTON M. COLLINS
Assistant to the Attorney General, Department of Justice

Editor's Note: It is estimated that out of the first allotment of draftees, numbering 1,600,000, the number of conscientious objectors will be about 3,000.

AT a time when governments professing philosophies alien to democratic principles are pursuing a systematic program designed to suppress the integrity and dignity of the individual and make him a mere tool of the State, it is significant that the greatest of American democracies, in a legislative measure enacted for its own preservation, should give explicit recognition to the fundamental right of liberty of conscience and make provision for deference to it when exercised by minority groups.

This is exactly what the Congress of the United States has done in the Selective Training and Service Act of 1940 by providing that:

> "Nothing contained in this Act shall be construed to require any persons to be subject to combatant training and service in the land or naval forces of the United States who, by reasons of religious training and belief, is conscientiously opposed to participation in war in any form."

Thus, even while asserting its paramount prerogative of the right of self-preservation by conscripting its man power to train for its defense, the Government of the United States has reaffirmed its adherence to the doctrine of inviolability of the individual conscience. Through the Congress, it has proclaimed that no man shall be coerced by governmental authority to participate in military activities which would do violence to his religious, moral, ethical, social, or humanitarian convictions of conscience.

For the dual purpose of protecting the genuine and sincere conscientious objector on the one hand, and of preventing the exemption provided therefor from becoming a refuge for the coward, the slacker, and the draft dodger on the other hand, administrative machinery has been provided so that registrants under the Selective Service Law may establish the validity and good faith of their conscientious objections.

Basic to any procedural method wh object is the appraisal of a state of mi is a concept of "religious training a belief" as used in the Selective Servi Act, consistent with the American t ditions of freedom of conscience a religious liberty. While such liberty a freedom are not to be confused wi license and lawlessness, it is submitt that the greatest latitude of definiti must be accorded this phrase in ord that the vast range of convictions bas upon conscientious objection may be spected, and if possible, validated grounds for exemption from either co batant or noncombatant military servi or both.

Two Types

Consequently, the registrants who conscientiously opposed to participati in war in any form may be divided in two types. First, those whose conscie tious objections are based upon the ligious training received through me bership and belief in the doctrines of particular Church, sect or organizati

An Adventure of Faith

The Murrow Indian Orphans' Home is in need of many friends who will become responsible for the care of one or more children. The cost of maintaining a child in the Home is above $200 per year according to the present budget. Hundreds of Indian orphan children have no home, no friends, no funds, and their condition is most pitiable. Murrow Indian Orphans' Home is their only hope of Christian training. Year by year an increasing number will need the Home. Parents dead, lands gone through the work of grafters, incomes dissipated, the helpless children will be a constant appeal to us to give them the opportunity they need to become useful citizens.

The Indian children are worth saving. Give them a chance for life. The Home is open to children of all the tribes of the Indian race. Their own people are helping. YOU may share with them the joy of service for little children. More than 2,500 children have been cared for during the history of the Home. The work done has been worth while.

From the beginning the Home has been fostered by The American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, all the property being held by the first named Society.

THE AMERICAN BAPTIST HOME MISSION SOCIETY
G. PITT BEERS, Executive Secretary
212 Fifth Avenue **New York, N. Y.**

is group may include those members the so-called peace group churches ose tenets specifically oppose war. It y also include those who belong to ier denominations or sects and whose jections are based upon their own be- fs that war is unChristian and un- dly. The issue in these cases is whether e registrant is a bona fide member of h group, denomination or sect and ether his conduct and mode of life generally such as to indicate that he a bona fide believer in its tenets and actices them. Second, those whose nscientious objections are based upon eir own scruples and upon their own ical concepts, but do not claim a rticular religious doctrine as a basis erefor. In this class may be grouped se who have no affiliation with any ganized religious body. Such cases ntemplate an individual conscientious jection to war, and it must be con- ientious objection against participa- n in all wars generally and not con- ientious objection to a specific war. e issue in these cases is the individual ate of mind and whether or not the rsonal conduct and mode of life dem- strates a consistency with social, moral, ical or humanitarian beliefs.

Pursuant to the Selective Service Regu- ions, a person registering objection to mbatant service only and who estab- hes the sincerity of his objections may classified in Class I-A-O, provided ere be no lower classification in which should be placed. If, however, the gistrant objects to both combatant and ncombatant service and establishes to e satisfaction of the Local Board the aracter and good faith of his objec- ons, he may be classified in Class IV-E nless he has other grounds warranting ferment or exemption. Those placed class I-A-O, will be inducted into the my and assigned to work designated the President as noncombatant. Those aced in class IV-E, will be inducted to camps where they will engage in ork of national importance under civil- n direction, such as soil conservation, forestation, or other work to be de- rmined.

Can Appeal

In the event the registrant's claims are ot recognized by the Local Board, he entitled to an appeal. The Board of ppeal will make a determination on all uestions other than the question of onscientious objection and, if it is de- rmined that there be no other classi- cation for the registrant, the file is ansmitted forthwith to the Department f Justice to which has been intrusted he delicate task of conducting an inves- igation and a "hearing" with reference o the character and good faith of the bjections of the person concerned.

The Federal Bureau of Investigation will make a careful inquiry into all essential matters set forth in the registrant's questionnaire and in the file transmitted, which might have some bearing upon the sincerity of the registrant's alleged convictions and belief. Upon the completion of this investigation, the matter is referred to a duly designated hearing officer who will fix a time and place for the hearing and mail a notice thereof to the registrant, at least ten days prior to the date so fixed.

As stated above, the purpose of such hearing is to determine the bona fide nature of the convictions of the registrant against war. In no sense is it to be regarded as an inquisitorial trial, but rather an informal conference designed to arrive at a fair and equitable decision concerning the matter of great importance to both the citizen and the nation. It will be so conducted that the rights of the registrant on one hand and the rights of his country and fellow citizens on the other will be recognized and protected. The registrant will be permitted to make a full and complete presentation of his claim. Since the hearing will be nonlegalistic and the ordinary rules of evidence will not prevail, it will not be necessary for the registrant to be represented by an attorney. However, he may bring with him a relative, a friend or other adviser who may be an attorney, with whom he may take counsel at all times. Upon the request of the registrant, the hearing officer will advise him as to the general nature and character of any evidence in the file which is unfavorable to and tends to defeat the claim for exemption. Such information will be voluntarily given so that the registrant may be more fully prepared to answer and refute such unfavorable evidence.

Full and Fair Hearing

After considering the record and the evidence and all facts before him, the hearing officer will prepare a statement of findings of fact, which statement will include a finding as to whether the registrant is opposed to participation in combatant service only or to participation in any service, including noncombatant service, and a proposed recommendation of the Department of Justice to the appropriate Appeal Board, in accordance with the requirements of Section 5(g) of the Selective Training and Service Act. These findings of fact and recommendations, together with the entire file and record will be forwarded by the hearing officer to the Department of Justice at Washington, where they will be reviewed for uniformity of treatment and consistency of decision before they are returned to the Appeal Board from whence the case was originally referred.

It is the desire of the attorney general and of the officials of the Selective Service System that a full and fair hearing be given in each instance. From the days of the Roman governors in Palestine through the Napoleonic era and through the Revolutionary, Civil, and other wars in which the United States has been engaged, the rights of individual conscience have been respected. A wise and humane government recognizes that nothing is of greater value to the moral and spiritual fiber of a free people than liberty of conscience.

The survival of democratic institutions depends upon the degree of respect and honor returned by minority groups to their government which has reposed a trust in them. In this present emergency, when everything dear to every individual is threatened, when freedom of mankind is at stake, the conscientious objector is faced with a real challenge. He, along with his fellow citizens, will be expected to put his shoulder to the wheel and give whole-heartedly of himself in the work of national importance to which he may be assigned. In such instances no one can question his patriotism, and all will commend his courage.

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REV. EARLE D. SIMS

Rev. Earle D. Sims, 69, known throughout the Northern Baptist Convention as "the minister with the tool chest," closed his work March 12, at Livingston, Montana, when he was called to the Father's house above. He was enroute to his home at Arlington, Virginia. Funeral services were held in the North Shore Church, Chicago, conducted by Dr. Coe Hayne, with interment at Arlington.

More than 200 churches were built or rebuilt, organized or reorganized, by this man, known as "church invigorator." He was unique among ministers. Rev. Sims began his public service in the United States Navy, then served as missionary in China, where he married Miss Vivia Divers. He served four years with the Florida Convention, three with the Nebraska, and four with Northern California Convention. Since 1910 he served under the Home Mission Society, mostly in the west. Never discouraged he continued to build for God and humanity until he laid down his tools and preached his last sermon in March.

Next Month . . .

Religious News and Newspapers

By ROBERT TATE ALLAN
Religious Editor, The Washington Post

"End of a Mission"

On April 14 TIME published its findings on the recent National Christian Mission. Whether one accepts the conclusions, or not, we believe they emphasise a point which is true . . . that the churches are not reaching the masses. And this goes for Catholics as well as Protestants. Compare the TIME report with the report from Mission leaders themselves . . . and take your choice.

PROTESTANTISM'S most ambitious venture in mass evangelism was weighed and found wanting last week in most of the 22 cities visited by this winter's National Christian Mission (*Time,* October 14). It had given the already faithful a notable stirring-up, but as a program for "reaching the unreached" it had barely scratched the surface. With 70,000,000 Americans still outside any church, the best figure the Mission could claim was 50,000 new members added to the 40,000,000 already within the Protestant fold—a gain of one-eighth of 1 per cent.

If the Mission failed, it was not for lack of effort. America's most famous foreign missionary came all the way from India to head the drive—Dr. E. Stanley Jones. One hundred and ninety-one volunteer speakers (including 15 bishops, 102 pastors, 33 educators) traveled a million miles to address 6,160 meetings attended by 2,355,880 persons. Newspapers gave over 1,000 columns of free publicity. Radio stations contributed 403 free broadcasts. High schools assembled hundreds of thousands of youngsters for special auditorium rallies. Unions opened their labor temples. Kiwanis, Rotary, and Lions held Mission luncheons. Prison wardens mustered convicts from their cells. And thousands of church workers rang over 100,000 doorbells in a great interdenominational drive to bring in the converts.

Because it is not likely the church will ever do a better or more thorough job of evangelism, *Time* asked ministers, religious editors, businessmen, and politicians in each of the twenty-two cities for a frank appraisal of its achievements, especially in "bringing the community back to the church." The answers:

In Cleveland, Oklahoma City, Washington, and Houston, almost everyone agreed that the Mission was a real success. In Houston, for example, overflow meetings "reached all classes, especially important business executives" and one Methodist pastor "has had to add an extra Sunday service to take care of the crowds" since the Mission left. In Washington the drive was particularly valuable in rounding up churchgoers recently arrived from other cities.

In Syracuse, Denver, St. Louis, Little Rock, Louisville, Indianapolis, Minneapolis, Springfield (Ill.), Seattle, Portland, and Los Angeles the local clergy seem reasonably well pleased, but in most cases the franker ministers agreed with other civic leaders that from 85 to 90 per cent of the audiences were more or less regular churchgoers, that the Mission failed to "reach the unreached," and that its principal value was to "give church people a shot in the arm."

Comment from the other seven cities was more outspoken:

Kansas City. Said the religion editor of the *Star*: "The Mission failed completely." Added the head of the Ministerial Alliance: "It failed to reach the unreached, and I hesitate to credit any increased church membership to the Mission, though it brought a better community understanding."

Chicago had the same attendance as Oklahoma City (only one seventeenth as large a town)—a reported 50,000—though one church editor "will eat his hat if it went over 18,000" and a nationally-known minister felt that the Mission merely "whipped up the enthusiasm of the faithful" and caused scarcely a ripple outside.

In *Baltimore* the Mission "had no lasting effect. . . . Even churchmen admit that the biggest gain was in laying groundwork, which might produce results later."

Oakland-San Francisco. Consensus of church leaders was that the Mission "was not markedly successful in reaching the unchurched and definitely failed to reach labor" (AF of L and CIO canceled meetings).

Philadelphia filled barely two-thirds of Convention Hall for the long-heralded mass meetings. Labor and other groups failed to respond. Said an official report to the Mission sponsors: "General indifference and major apathy. . . . On the whole there was unwillingness to leave congregational or denominational tasks. The 'mighty army' of Christian believers is badly disorganized, indifferently led, and poorly equipped to meet the challenge of the hour."

In *Pittsburgh* the Mission "is just a memory—a hazy one for the layman and a shade brighter for the minister." The head of the Community Fund and the executive vice-president of the Chamber of Commerce "never heard of it," while other laymen and pastors agreed it "didn't make much of an impression."

Hartford had the least successful Mission week of all. The chairman of the state committee felt that it did not attract the unchurched, brought no increased membership, has already been largely forgotten. Said he: "The Mission message was not particularly attuned to the great needs of the time, did not produce a dynamic gospel."

Everywhere so much time, space, and work was given free as a labor of love that the cash outlay for the Mission was a mere $158,600, and collections along the way brought in $132,000. Figured that way, the 50,000 new church members cost only 50c apiece—a notable bargain, especially when the quickened interest of the already-faithful is counted in at no cost as a by-product. The Evangelism Department of the Federal Council of Churches is delighted with this result. (Reported its secretary Dr. Jesse Moren Bader: "The Mission has been *so* timely. It has been providential. . . . At a time when the nation has been working on defense, the Church has been making an attack.") It is already planning another Mission next winter to hit cities in the 25,000-to-100,000 group. But on the basis of this winter's experience few realistic churchmen could argue that such evangelism was an adequate answer to reaching America's 70,000,000 unreached.

This Year . . . why not attend the Great

WINONA LAKE BIBLE CONFERENCE

(Forty-seventh Annual, Aug. 10-24, 1941)

Hear foremost preachers and Bible teachers of the world, including Dr. Harry A. Ironside, Bishop Culbertson, R. G. LeTourneau, Dr. Walter Wilson, Dr. Arthur I. Brown, Dr. Roy L. Brown, Dr. F. John Scroggie, Mr. Sam Morris, Miss Christabel Pankhurst. Mr. Peter MacFarlane, Dr. Vance Havner, Dr. John McComb, Mrs. Charles Cowman, Dr. H. W. Bieber, Dr. Bob Jones, Jr., Dr. Louis Bauman, Dr. P. W. Philpott, Dr. W. Ward Ayer, Dr. Henry Hepburn. Dr. Kellersberger, Dr. Ross Stover. Dr. Arnold Carl Westphal, Mrs. F. John Scroggie, Bishop Arthur Moore, Dr. Archer Anderson, Dr. Bob Schuler, Dr. James Rayburn, Mr. Homer Rodeheaver, Gypsy Smith, Jr.

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WINONA LAKE CHRISTIAN ASSEMBLY, INC. Arthur W. McKee Executive Manager **Winona Lake, Ind.**

EWS DIGEST . . . By William Park

TWO OUTSTANDING MEETINGS were featured during the two weeks meetings which Dr. George W. Truett held in the First Church, Atlanta, Georgia. On Tuesday, April 15, all the civic clubs of the city united in their weekly meeting at the Ansley tel where they heard Dr. Truett. On ril 22 a vast crowd of high school and ege students gathered in Grant Field. was expected that more than 25,000 uld be present. Junior and senior h schools in several counties declared alf holiday. Others came from a ra- s of 100 miles. Students attended m Agnes Scott College, Emory Uni- sity, Oglethorpe University, Georgia ening College, Georgia Tech, Columbia eological Seminary, Georgia Military ademy, and other schools.

THE CHRISTIAN INDEX, ATLANTA, ORGIA, long an advocate of a Baptist ur on the radio, reports with enthusi- n the first quarter's broadcasting. It now hoped that Southern Baptists will ild a great broadcasting station, capable reaching every section of the nation. ptists everywhere should lend en- uragement to this project.

SOUTHERN BAPTISTS HAVE WITHDRAWN EIR MISSIONARIES from Japan and panese-controlled China. These have en transferred to Honolulu where ven workers are engaged in these mid- cific islands. There are 400,000 Chi- se and Japanese in these islands.

SOUTHERN CALIFORNIA CHURCHES AD THE WAY in leadership training. arly 1,000 members enrolled in the s Angeles Baptist School of Leader- p and Service. Nationally known ders were on the faculty, including r. Edgar J. Goodspeed, Dr. David J. ans, Dr. T. Z. Koo. The school was rected by Dr. Oliver de W. Cummings.

THE SOUTHERN BAPTIST HOSPITAL AT EW ORLEANS has made a great record ce it was established in 1926. In 1940 gave $70,000 in free service. Its in- me for 1940 was $639,884. All ex- nses were paid, interests, etc., and 43,000 spent on improvements. There re 14,357 patients, which included 87 Catholics, 2,301 Baptists, 1,784 ethodists, besides some 20-odd denom- tions.

VICTOR V. SAWYER, "THE SKY PILOT THE KIWANIS CLUB," Boston, two ars ago led the Rotary and the Quin- us, a Jewish club, to organize a urch attendance council." Later more an 400 other organizations have joined movement which has as its motto, ou go to your church and I'll go to ne; but let's walk along together."

WHEN--

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The United States Baptist
715-Eighth Street, N.W.
Washington, D.C.

THIS YEAR THE NATIONAL CHRISTIAN MISSION will conduct another "ashram" at Saugatuck, Michigan. It will be under auspices of the Federal Council's evangelism committee.

THE WEST VIRGINIA MINISTERS COUNCIL has voted to hold its next retreat in September instead of December. Leaders in the general program will be one outstanding Bible instructor, one denominational man, and one state man. They will meet at Camp Ceasar, Cowen, West Virginia.

THE FIRST CHURCH, MINNEAPOLIS, has just had a "44-88" anniversary celebration. Dr. W. B. Riley became pastor forty-four years ago on March 5, and the church was organized 88 years ago on March 5. More than 7,000 have united with the church in these forty-four years and offerings have been more than $3,500,000. Dr. Riley offered his resignation but the church acting on the recommendation of the advisory board, rejected it.

THE TEXAS BAPTIST CONVENTION has invited the ministers of New Mexico and Arizona to join its Ministers' Retiring Pension Plan.

THE COUNCIL ON FINANCE AND PROMOTION of the Northern Convention has divided its territory into three areas. Dr. Edwin E. Bell has been appointed regional director for the Central area, with headquarters in Chicago; while Dr. Joseph A. Cooper is regional director for the Western area, with headquarters in Salt Lake City, and Rev. Paul Conrad, for the Eastern area with headquarters in New York City.

ON A RECENT MISSIONARY TOUR AMONG THE LAHUS AND WAHS in Northern Burma, missionary Vincent Young, baptized 2,600 persons. In West China Rev. Roy F. Lautenschlager reports 500 young people preparing for baptism, 600 decisions for Christ and over 1,000 enrolled to study the life of Christ.

THE RUSSIAN MISSIONARY SOCIETY REPORTS, that "probably the greatest religious revival of modern times has been taking place for the past three or four years along the Russian border, especially among the Polish Russian people."

DR. HANS HIRSCHBERG, AN EMINENT GERMAN LAWYER, who defended Pastor Martin Niemoeller and other German pastors, is reported to have said recently in Rochester, New York, that "between 2,000 and 4,000 Protestant and Catholic clergymen are now in concentration camps in Germany."

IN THE EXCHANGE OF SECRETARIES OF THE NORTHERN CONVENTION Rev. H. E. Hinton of Connecticut spent a week in Northwood, Iowa; Dr. Frank Anderson of Iowa went to New York; Secretary Wm. E. Phillips of Colorado went to Des Moines, Iowa; Secretary Reuben E. Nelson of Minnesota went to Missoula, Montana; Dr. Parsons of Indiana, to Phoenix, Arizona; Dr. Mayberry of Los Angeles, to Idaho; Dr. Newsom of Arizona to Indiana; Secretary R. T. Andem of Michigan went to Omaha and Secretary William Park of Nebraska to Stillwater, Minnesota.

THERE ARE 31 MEXICAN BAPTIST CHURCHES in Southern California, the largest number of any state in the union.

DR. HAMILTON IN THE CHRISTIAN CENTURY reports that "of the 4,334 Negro Baptist pastors in one southern state, only 39 are college graduates, only 93 attended seminary, and only 263 finished high school. A total of 3,934 have no special training. Only 85 Negro Baptist ministers graduate each year.

THIRTEEN COUNTRIES WERE REPRESENTED in the Latin American Evangelical Youth Conference held recently in Lima, Peru. Among the aims of this youth conference were: "To promote the spiritual life of youth, spread the Christian message, appraise evangelical literature and education, to face frankly the status of the Indian in Latin America and aid cultural friendship with the English-speaking America."

DR. ROBERT I. WILSON, FIRST CHURCH, KANSAS CITY, MISSOURI, reports that Earven Anderson has become minister of education in the First Church. Dr. Wilson baptized Mr. Anderson fourteen years ago. Since Dr. Wilson went to First Church $80,000 has been paid on the indebtedness.

THE GIDEONS WILL MEET IN THEIR FOURTY-SECOND ANNUAL INTERNATIONAL CONVENTION in Grand Rapids, Michigan, next July. Mr. R. G. LeTourneau is president. Since 1899 the Gideons have distributed 2,000,000 Bibles.

SPURGEON'S TABERNACLE, LONDON, ORPHANAGES AND ALMSHOUSES have been bombed. The 1,500 children had been moved to the country before the bomb-

ing. Repairs in the Tabernacle permit Sunday school work to be resumed.

TO BE EXPECTED! Rabbi Barnett R. Brickner of the Euclid Avenue Temple, Cleveland, has come out in opposition to the program of weekday religious instruction on released school time.

REV. AND MRS. C. A. BENTLEY AND OTHER MISSIONARIES are celebrating the fiftieth anniversary of the founding of the Protestant mission work among the Crow Indians in Montana. The first Sunday night in 1941, eight young people made professions of faith in Jesus Christ.

THIS MONTH DR. JOSHUA GRAVETT WILL CELEBRATE his fiftieth year as pastor of the Galilee Baptist Church, Denver. Recently Dr. G. Pitt Beers, executive secretary of the A.B.H.M.S. spoke in this good church on the program of evangelism of the Home Mission Society, and the right hand of fellowship was given to ten. There were 553 in Sunday school.

SINCE THE BAPTIST INSTITUTE FOR CHRISTIAN WORKERS was founded in Philadelphia in 1892, 685 young women graduates have gone as missionaries to Africa, Japan, China, Indian, Puerto Rico, and other fields. To celebrate the fiftieth anniversary the Institute will seek to raise $50,000 additional endowment.

THE MISSISSIPPI SUPREME COURT has upheld the distribution of free textbooks in parochial and sectarian schools on the opinion that the books are "loaned to the pupils and not to the institutions."

DR. JAMES R. BRANTON, SON-IN-LAW OF DR. H. E. DANA, president of Kansas City Baptist Seminary, has gone to Colgate-Rochester Seminary as head of the Department of New Testament. He served two years as head of the Department of Religion at the University of Oregon, Eugene.

IT IS REPORTED THAT THERE ARE 269 CATHOLIC CHAPLAINS in the military service, an increase of 106 since the middle of January.

NEBRASKA CHURCHES ORDAINED FOUR MEN during the week of April 13. Philip Johnson at Peru, W. Dudley Carter at Blair, J. Melvin Elving at Chambers, and Lester Hunt by the Arnold church. J. Olen Kennell was ordained by the Juniata church on April 4, and the Bridgeport church ordained W. E. Schumann on April 28.

CHICAGO BAPTISTS HAVE BEEN STRESSING EVANGELISM with splendid results. They have also received some new pastors including Rev. E. Robert Pfeil at the Parkwood Church and Rev. J. Walker Martin at the Foster Park Church.

PRESIDENT GUY WIMMER OF SHURTLEFF COLLEGE reports that the enrollment now has reached an all-time peak—535 students.

THE BAPTIST YOUNG PEOPLES' CONVENTION at Fresno, California, had more than 650 registrations, an all-time record.

THE STUDENTS OF REDLANDS UNIVERSITY, CALIFORNIA, have raised $1,800 to support a faculty member of the Judson College at the University of Rangoon in Burma. They have done this for the past ten years, and Dr. Russell Andrus has been their representative.

DR. V. R. EDMAN, THE NEW PRESIDENT OF WHEATON COLLEGE, Illinois, succeeding Dr. J. Oliver Buswell, Jr., is a member of the Christian and Missionary Alliance Church.

BROWN UNIVERSITY CHRISTIAN ASSOCIATION has raised among the undergraduates enough money to pay tuition for twenty-five Chinese students at Checkiang University, Tsungni, in the inland province of Kweichow. The Cammarian Club is now in a campaign to raise further funds for the same purpose.

Next Month . . .

"A Clinic for Troubled Souls"

Practical suggestions for the minister who may wish to begin a work in aiding troubled minds and hearts, by one who has been engaged in it ten years, over the air, and in a "Clinic of Domestic Relations."

by

F. B. McALLISTER, D. D.

First Baptist Temple, Youngstown, Ohio

THE NORTH STAR BAPTIST REPORTS that in Minnesota there are 40,000 Jews, 476,000 Roman Catholics, 822,000 other church members, and 1,338,000 people unaffiliated with any church.

DR. E. MYERS HARRISON, pastor of the Woodlawn Church, Chicago, had the privilege of welcoming fifty-five new members in January. Pastor Geo. D. McClelland of the Fairbury, Nebraska, church has welcomed more than forty since January 1.

REV. RODNEY C. GOULD has led the people of Calvary Church, Cedar Rapids, Iowa, in a loyalty campaign, resulting in 156 members becoming storehouse tithers. The Sunday school has doubled, as well as the prayer meeting and evening attendance.

DR. W. O. LEWIS, GENERAL SECRETARY OF THE BAPTIST WORLD ALLIANCE, is now in Europe serving Baptists of the world.

THE MARYLAND BAPTIST UNION ASSOCIATION has announced that it will not recognize any of the Baptist "marrying parsons" nor list their names in the state annual.

SEVEN THOUSAND TEXAS YOUTH, led by three bands and waving banners, marched on the state capitol at Austin, in protest against the liquor and gamblin business. They were addressed by Presi dent Homer P. Rainey, of the Universit of Texas, and President W. R. White o Hardin-Simmons University. The affai was promoted by Secretary T. C. Gardne and the Texas B.T.U.

NEARLY $100,000 WAS SENT BY AMERI CAN CHRISTIANS to "orphaned missions in fifteen countries in January and Feb ruary, bringing the total since the wa began to more than $500,000.

A "CHAPEL CORNER" HAS BEEN ESTAB LISHED in the church at 19 So. LaSall St., Chicago, with "an altar, cross matched candlesticks, Bible, dossal cur tain, and prayer rug. It is here on Tues day and Friday afternoons that Dr. Harol W. Roupp, of the Central Church wi serve in personal counseling."

METHODIST AND SOUTHERN BAPTIS FOREIGN MISSION BOARDS withdraw thei missionaries from Japan-controlled terri tory, but the Presbyterian Church in th U.S.A. will keep its missionaries ther and has appropriated an extra $100,00 for emergency service. Northern Baptis missionaries will remain in these fields

NEARLY SIXTY PER CENT OF TH CHURCHES of the Northern Conventio have enrolled in the Baptist Churc School Advance.

THE 67TH ANNUAL CONVENTION of th National Woman's Christian Temperanc Union will be held in Grand Rapids Michigan, August 29—September 3, 194

THERE ARE NEARLY 100 NEGRO BAPTIS CHURCHES in Southern California, wher there are more Negro Baptists tha Negro members of all other churches.

A BILL HAS BEEN INTRODUCED IN TH PENNSYLVANIA LEGISLATURE providin for public school children to be release for weekday religious instruction. A bi is being considered in the Maine legisla ture which would prohibit any excep "active ordained, denominational min isters to solemnize marriage."

THE BAPTIST SUNDAY SCHOOL BOARD NASHVILLE, TENNESSEE, Dr. T. L. Hol comb, secretary, is celebrating its Golde Jubilee this year.

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GOES TO MINNEAPOLIS

Rev. Homer J. Armstrong has jus resigned the pastorate of the Richmon Hill Baptist Church, Richmond Hill, Lon Island, to assume the leadership of th Judson Memorial Baptist Church, Min neapolis, Minnesota, succeeding Rev. C Merrill Lenox. Mr. Armstrong will as sume his new post March 30. He ha his education at Kansas University Drake University and Boston Universit School of Theology. He was pastor o the First United Baptist Christian Churc of Duluth, Minnesota, 1928—1936. Sinc that time he has been pastor of th Richmond Hill Baptist Church.

Bible Study Plan Grows

College Students in a Dozen States Adopt Method Begun in Washington, D. C.

By HOWARD REES

Student Secretary for University of Maryland and District of Columbia

IX students had gathered for a meeting in one of Washington's largest churches. They had just returned m an inspiring student conference in dgecrest, North Carolina, and were er to share their enthusiasm and inration with other young people in the . These students were members of ollege organization known as the Bap- Student Union.

or some time the group discussed at might be done in order to overne the summer slump which seems to aracterize Christian Youth Programs m June through August. It was finally ided that a weekly Bible Study Group uld be formed, that together they uld study and discuss the Gospel of n. The students were unanimously the opinion that the emphasis of the ly study was not to be on points of ology but on the application of the iptures to everyday life. The focal nt was always to be—how can this rticular verse assist me in living a better Christian life in my home, in the classroom, and in my office.

The students opened their New Testaments to the Gospel of John and without scarcely realizing the importance of this step, began a movement that was to spread to a dozen states in a few years.

The following week ten students were present at the meeting. Each week throughout the summer more new students came out to the meetings, so that by September an average of thirty-five were coming. Sometimes the group met at a member's home or different churches. One evening an open-air meeting was held on the lawn of a member's home with Japanese lanterns and other decorations to make a festive appearance. Friendliness and good fellowship characterized every meeting.

Even though the group grew steadily throughout that first summer in 1937, the most important happening came with the conversion of a student who had not been to church in four years. His complete change from one who was definitely not interested in religion to one who became a Sunday School teacher and leader in his church, helped tremendously the "morale" of the Bible Discussion Group. The students felt that the group was reaching out and accomplishing the real purpose—winning others to the Matchless Master.

Attendance Grows

In September, the group was disbanded until the following summer. Next June a number of the members attended the student conference at Ridgecrest again and on their return the first meeting of the Bible Discussion Group was held. Twenty-five were in attendance the first night and about thirty the following week. The group decided that there should be smaller units for larger participation in discussion; thus leaders were appointed for two groups. This did not mean that there would be two separate meetings but that all should assemble

This Is a Supreme Hour for Christians!

Dangerous opportunities, some of the greatest the Christian Church has ever faced, according to a noted church historian, arise out of the East Asia crisis. In China nearly 70 mission hospitals have been bombed, looted, destroyed. Bixby Memorial General Hospital, Kityang, is the principal place for the wounded and suffering in a large area. Dr. Clara L. Leach, veteran physician, who first joined its staff in 1916, is home on furlough. She eagerly awaits her return to service because: "Never in the history of medical missions has our work been so appreciated and needed." $415 is needed to cover the cost of her passage.

Match your courage with Dr. Leach's! Help her to return to China!

Write Janet S. McKay today!

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WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

152 Madison Avenue **New York, N. Y.**

and then divide into two groups during the period of the discussion. By the end of the summer, there was an average of seventy-five in attendance. Many new persons were being reached who previously did not have any interest in church. Enthusiasm was mounting, the spirit spreading, and so the logical question was, why not meet during the regular school year too?

It must be remembered that the majority of the students who were active in the Bible Discussion Group were working during the day and attending the university at night. During the summer months some of these students did not go to school so they were able to participate in other activities. However, to conduct a study group during the winter months with night-school students presented a difficult problem.

During the school year of 1938-1939, the group averaged between eighteen to twenty-five in attendance. Even though the number was small, the spirit and enthusiasm were not lessened and during the following summer months the group reached one hundred and fifty. Meanwhile, students in other states were becoming interested in this new experiment. A student in Kentucky came into contact with some Washington students and he was instrumental in organizing several groups on the campuses in his state. A student attending school in North Carolina took the idea to her campus and organized a group. A transfer student from George Washington University organized a group at North Carolina State College.

In the school year of 1939-40 the group jumped up to an attendance of forty to fifty and during the summer months reached an all time high of two hundred and thirty-one with an average of two hundred each Monday evening. During July a group was organized in a church in Richmond, Virginia, and later, when school began, a group was started at Richmond College by a student from Washington. The spirit, interest, and enthusiasm of the past summer seemed to know no bounds. Leaders and youth directors of other denominations were frequent in attendance taking notes on procedure and methods used in the meetings.

The average attendance of the meetings since October, when our Fall session begins, has been a little over one hundred; this is a hundred percent increase over last year. Yet with the steady increase in the meetings, no "high-pressure" advertising campaign is resorted to; students tell others and the group continues to grow. Next summer we hope to reach an attendance of three hundred.

Not All Statistics

However, the whole story is not statistics; certain basic factors explain the unusual growth of the Bible Discussion Group Movement. First, the selection of the proper student leaders is essential. They must be the type of persons who are able to bring out others into a discussion; they must learn to read spiritual need in the lives of their fellow students and administer to that need. The Bible Discussion Group is far more than an informal discussion on a chapter of the Bible, it is a port where others may repair to fit themselves to sail again on the tempestuous sea of life. The leaders meet together on each Friday night preceeding the Monday night meetings. (During the school year, meetings are held on the second and fourth Mondays, and during the summer, every Monday.) For two and a half to three hours the leaders study the chapter that is to be discussed at the next Monday meeting. The best commentaries are used to acquaint the leaders with the historical, geographical, economic, and socialogical factors of the chapters. Then an attempt is made to interpret the passages into a meaning for deeper and more efficient Christian living. A remark by one student following several months spent on the study of the Book of Acts throws some light on just how interesting and real the discussions become, "I think I *know* Paul personally now," she said with a glow upon her face.

When the members come together at 8:00 p.m. on Mondays nights, a spirit of good fellowship reigns supreme. Here is a boy who formerly spent Saturday nights getting drunk with his companions; here is a boy who has not been inside of a church for years; here is another who has never even seen a page of the Bible in his life until brought to the meetings! All from different states, several from foreign countries, they greet one another as they make their way to the place of assembly. Several hymns are sung, one or more leads in prayer, perhaps a special musical number is rendered by a member. The students count off in groups of tens; one's go in one room, two's in another, etc.; where for an hour to an hour and a half they discuss the chapter together in small units of ten to twelve. A variety of interesting opinions are always presented during the discussions since not all the persons in the groups are students. When a student who is working his way and attending night school meets a fellow worker who can be benefited by the group, the question is not important whether or not he is a student. However, every year a number of employed young people who were not interested in attending night school, do begin night classes because of the influence and example of the members of the group. Thus, two important items are accomplished, the feeling between student and non-student is broken down and mo young people take advantage of high education. About 9:45 p.m. the uni gather again in the assembly room an form a large circle. Announcements a made of special happenings at the loc churches. For the whole program of th Bible Discussion Group is to lead a members into active church membershi and full participation in the Sunda School and youth groups sponsored b the churches. The meeting closes wit everyone in the circle singing the hym "Blest Be the Tie that Binds," and th benediction is pronounced. But th group doesn't disband yet for they co tinue conversing with one another fo another forty-five minutes or an hou

Syracuse Organizes

The Bible Discussion Groups continu to grow so that now there are eight se arate groups in the District of Columbi and nearby communities. Some are o ganized in high schools, some in ind vidual churches, others in colleges an professional schools. One of the college is including a statement about the loc group in the next school catalogue– "We need a group like this," said a mem ber of the faculty.

The newest group to be organized in Syracuse, New York. A recent gradu ate of a college in New York state pai a visit to several meetings of the Summe Bible Discussion Group last Septembe and she returned home with the intentio of sharing the idea with others. Abou three weeks ago the first meeting wa held and great things are promised. S both North and South have groups whic sprung up through the inspiration o others who have caught the spark an made it brightly glow. Such is the story too, of first century Christianity.

But Washington students dream o even greater things. At present the have no student center, no central plac where they may come together to pus out to new frontiers on other campuses beyond the twelve states where group are now functioning. They look forwar to the day when they will have a cente of their own where they may drop in fo a few minutes of prayer on the way t classes. For prayer and the constant cul tivation of the "Quiet Place" is the mai spring of the Bible Discussion Groups Prayer is the explanation to a questio which troubled a certain student who although he holds no belief in God o His Book, was deeply impressed by th group. "I can explain away your God an your belief in the Bible," he said, "bu one thing I can't understand is the dy namic of those students." A student re plied, "One can understand the dynami of the group only in terms of one impor tant factor, somewhere in life they me Jesus, and they retain Him by prayer."

The Broadman News

olume 1 MAY • 1941 Number 1

. S. Board's 50th Anniversary Commemorated!

ipment of Orchids and Edelweiss Received

Just Arrived from South America!

agrant, spicy, scented nosegay of the flowers that represent snow and sun- e. Through the pages of *Orchids and weiss*, Mrs. Rosalee Mills Appleby has ed the gate to her garden of dreams re we may see together some of the ty things God has placed at our dis- al.

ugh Mrs. Appleby, our marvelously ef- nt and consecrated missionary, is still outh America, she has sent us across distance a series of glimpses into the n of the devotional and inspirational which every reader will be everlast- y grateful.

life's fog-covered flight, it is heartening now that the way may be brightened the fringe of blue." And that is just t these twenty-seven "Petals" or chap- will do—brighten your way. Only $1.00.

Carter Helm Jones

Lord Bacon Said:

"The fool hath said in his heart—No God—but not even a fool hath ever thought in his heart—No God."

Carter Helm Jones says: "This world is not a leaderless, sterless universe, whirling through chart- s spaces on compassless quests to shore- s sea, but the God who made it guides preserves it, loves it, in hovering tender- ss watches it, and every man born of man is made by God, is the object of his e and of his daily, hourly, yes, momen- y care."

e messages in *Prophetic Patriotism* deal th ageless truth in dateless application. r $1.00 this volume—the cream of fifty-six ars' of preaching—may be purchased.

TRUETT Biography Now $1.00

A special Broadman dollar edition of GEORGE W. TRUETT: A Biography, by P. W. James, has been made possible because thousands of copies were sold at the original price and through the co-operation of author and publisher. Printed from the original plates, it is bound in handsome cloth and has a beautiful paper jacket in three colors. A striking likeness of Dr. Truett graces the frontispiece.

Author Lives to See Book Printed in 23 Languages!

TWENTY MILLION SOLD!

It is believed that IN HIS STEPS has had a larger circulation than any book except the Bible. Over twenty million copies have been sold in the English language. Its circulation in the 23 other languages is anybody's guess.

Dr. Charles M. Sheldon, the author, has received very little royalty from his book because it was not properly copyrighted. Of some 46 publishers who have published editions *only one* (Grossett and Dunlap) has paid him a royalty. While he has missed a fortune, Dr. Sheldon expresses joy that an accident made possible such immense circulation.

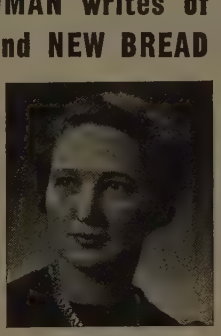
In a recent interview, Dr. Sheldon, now 82, said: "If I were writing IN HIS STEPS today I would include perhaps a number of things that belong to this generation . . . but, Jesus is the same yesterday, today, and forever, and any attempt to follow in his steps must lead all who try it into the best and most satisfying experience that life affords."

Anniversary Edition

A special 50th Anniversary Edition has been purchased by The Broadman Press, with royalty to Dr. Sheldon. Bound attractively, with blue and gold jacket, it sells for only 50 cents.

GEORGIA WOMAN writes of RED HILLS and NEW BREAD

"Like a surgeon's knife the plough
Trails blood on these furrowed hills
And the rich, dark smell is life
Which the fresh-scarred wound distils.
"Grieve not for healing comes—



Marel Brown

Green fields, ripe grain, new bread;
From strength of furrowed earth
Today, will man be fed."

Marel Brown, gifted daughter of Georgia, combines philosophy and story and sentiment and inspiration in RED HILLS. The poems and stories develop the idea of a pattern of life—"Red Hills," "Green Fields," "Ripe Grain," and "New Bread." $1.00.

"FIFTY FRUITFUL YEARS" IS TITLE OF BOOK

P. E. Burroughs

The record of the details, the official resolutions and motions, the statistical data, and the throbbing life of Southern Baptists is given in this new book just off the press.

Dr. P. E. Burroughs has brought to his task first-hand knowledge of the things of which he writes, sympathetic imagination and the ability to give "atmosphere" to the story.

All Baptists should possess this volume of human interest and place it at the top of any current reading list! It entertains! It instructs! It inspires! $1.00.

HUNDREDS OF PEOPLE SUFFERING FROM ACCIDIA!

Don't Be Allergic to This Malady!

You will not develop accidia (taking a delight in being miserable) if you invest $1.00 in GROW LOVELY, GROWING OLD, a new book by Douglass Scarborough McDaniel.

She has bequeathed to her friends a volume of sane, wholesome chapters that pointedly intimate that life's evening time may be the loveliest season of all.

In these seventeen chapters is practical advice for those who are old in years yet young in spirit, for those growing old, those who are already old. Both prose and poetry have been used in this compilation of material unmatched in beauty of thought and word.

BULLETIN

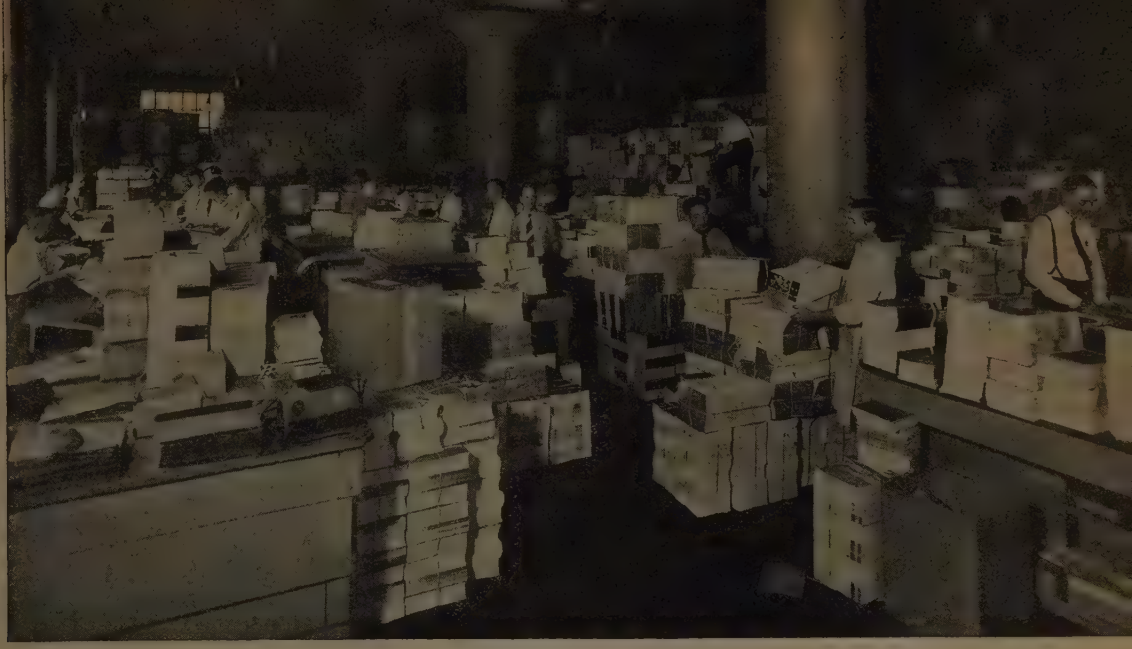
19 Baptist Book Stores Operated to Serve You

With two additional Baptist Book Stores in Texas, Southern Baptists now have adequate book service. The Stores are located in Birmingham, Little Rock, Jacksonville, Atlanta, Carbondale, Louisville, Shreveport, Baltimore, Jackson, Kansas City (1023 Grand Avenue), Albuquerque, Raleigh, Oklahoma City, Columbia, Nashville, Dallas, Houston, San Antonio, and Richmond.

At the left is the Executive Building of the Board, "nerve center" of an organization which uniquely serves Southern Baptists and Southern Baptist denominational life. At the right is a corner in the Printing Building, and at the far right is a scene in the Shipping Building, from which Sunday school and Training Union periodicals go out to churches throughout the Southern Baptist Convention and to the ends of the earth.

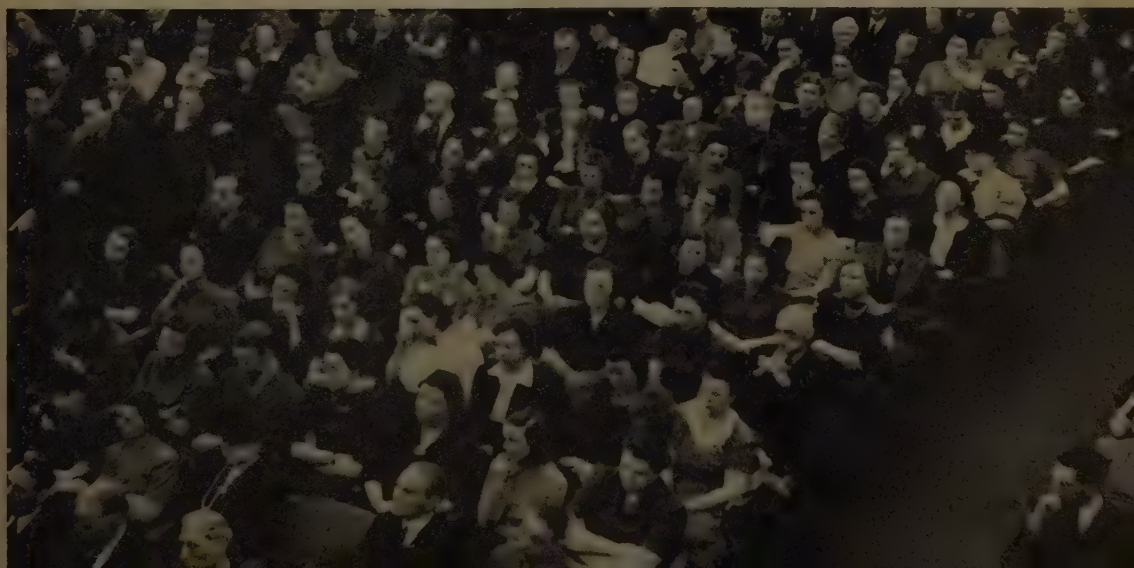
The Sunday School Board Carries O

Above are the employees of the Board—a group embracing many talents and skills, but united in the common cause of serving Christ and building his kingdom through the agency of the printed word. At the right is the new Administration Building, into which several departments of the Board moved early this year. Beyond it is the Shipping Building.



At the left is Dr. T. L. Holcomb, Executive Secretary-Treasurer of the Board. Above, from left to right, are: Dr. J. O. Williams, Business Manager; Dr. P. E. Burroughs, Education and Promotion Secretary; Dr. Hight C Moore, Editorial Secretary.

Below is the new "Upper Room"—the chapel in the Administration Building. Here all the Board employees meet briefly every Friday morning for worship and fellowship.



a HALF-CENTURY of Baptist SUNDAY SCHOOL Board PROGRESS

	1891*	1941**
No. of associations	648	910
No. of churches	16,654	25,480
Membership of churches	1,282,221	5,120,000
No. of Sunday schools	8,862	24,000
No. of churches without Sunday schools	8,707	700
No. of S. S. officers and teachers	52,513	352,385
No. of S. S. pupils	440,262	3,176,000
Total S. S. enrolment	492,775	3,528,385
Baptisms from the Sunday school	4,452	160,000
No. of S. S. publications	6	63
Circulation of S. S. publications	No report	20,000,000+
Postage for letters, mdse., etc.	$296.20	$110,000
No. S. S. publications for Elementary ages	2	17
***Contribution of Sunday School Board to denominational causes		

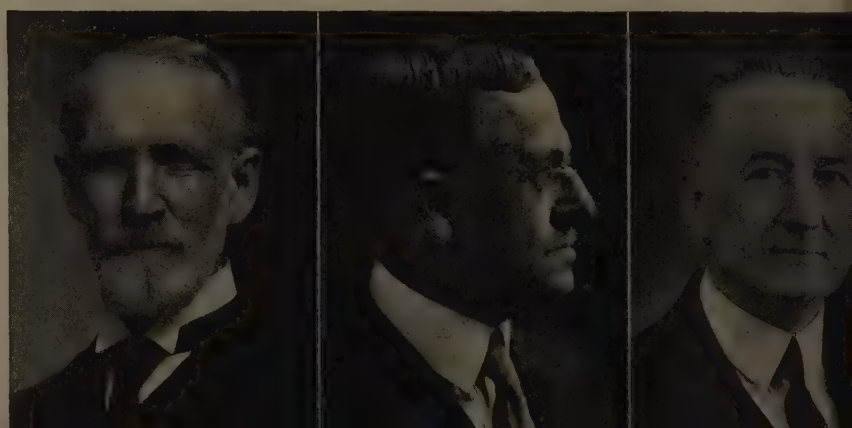
*From Minutes of the Southern Baptist Convention, 1892
**Estimates based on 1940 reports
***"Something more than $8,000,000 in 50 years"—Dr. W. F. Powell, president of the Board

Printing Building

Architect's Drawing of Future Building, now two-thirds complete

"The highest desire of the Sunday School Board is to be a good steward of the manifold grace of God. For forty-nine consecutive years the Board has reported to the Southern Baptist Convention.... A review of these annual reports will convince any reader that those who have been entrusted with the responsibility of developing and directing the work of the Sunday School Board have endeavored to honor God and to be faithful to Southern Baptists."—Southern Baptist Convention Minutes, 1940, p. 305

Greatly led by great leaders: At the right is Dr. James M. Frost, executive secretary of the Sunday School Board from 1891 to 1893 and from 1896 to 1916. Next is Dr. I. J. Van Ness, secretary from 1916 to 1935. At the far right is Dr. T. L. Holcomb, present secretary.



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PLANS FOR THE FUTURE

By Thomas J. Watts, *Executive Secretary*

The following objectives were adopted by the **Relief and Annuity Board** in its annual meeting **February 5, 1941.** These objectives we shall strive to reach by **May 1, 1943,** when in the Providence of God the Board will be able to celebrate its **twenty-fifth anniversary.**

1. Present assets of $5,149,663.24 to be increased to $7,000,000.
2. Income to be increased from $1,005,024 in 1940 to a minimum of $1,500,000 per year.
3. Churches cooperating in the Ministers' Retirement Plan to be increased from nearly 6,400 to a minimum of 12,000. (April 9—Churches already increased to 6,825.)
4. Conventions, Boards, Institutions and Agencies participating in the several group plans to be increased from 75 to 125. Membership in all plans to be increased from 6,513 to a minimum of 12,000, two thousand or more to be lay employees of churches, boards and institutions. (Memberships in all plans already increased to 7,182.)
5. Dedicate Baptist Building by July, 1941. (Cost $190,000.00.)
6. Increase Gift Annuity agreements now in force (exclusive of other South-wide Agencies) to $500,000.
7. Increase Savings Annuities from $170,857.00 to $300,000.00.
8. Secure bequests in wills and trusts of $250,000 or more.
9. Complete the enlistment of States in the Ministers' Retirement Plan by inaugurating same in New Mexico, Arizona and District of Columbia. The New Mexico and Arizona Conventions have adopted the plan and the State leaders are busy with the task of enlisting the pastors and churches. Already good progress has been made. (New Mexico and Arizona already in.)
10. Publish the new book by Secretary Watts, entitled "HALF WAY TO OUR JUBILEE"—a review of the first twenty-five years of the work of the Relief and Annuity Board.
11. Increase receipts for Relief beneficiaries from $100,000 to $150,000, with greatest possible emphasis on Fellowship Offerings at the Lord's Supper at least once each year. Also seek to obtain the wholehearted cooperation of the Woman's Missionary Union in every State by their observance of a special day of prayer and giving for Ministerial Relief, even as has been done by our noble Texas W. M. U. for several years past.

Review of the Month in the World of Religion

Written especially for "The United States Baptist" by Religious News Service

The International Scene

DISPATCHES to Religious News Service from Amsterdam this month reported a growing religious movement among the masses of Dutch people. According to the dispatches, churches are filled to a greater extent than ever before, while the Bible and other religious books have become some of the most popular pieces of literature in the Netherlands. The religious revival is reported to be particularly evident among workers who, it is said, are following the leadership of the Dutch clergy in its resistance to Nazism.

It will be recalled that during October of last year, Protestant groups throughout Holland united in a protest against an anti-Jewish decree, declaring that such decrees were not in accordance with Christianity. This attitude, according to reports, has been fully endorsed by Dutch workers who are openly proclaiming that anti-Semitism is anti-Christian. The struggle against Nazism has thus taken on a religious coloration and motive.

But there is a deeper reason for the interest in religion, according to American observers who believe that the Dutch have come to feel that genuine freedom can only be rooted in religion. It is also believed that the increasing cooperation among Dutch religious groups is earning the respect of the people.

All this explains why the Nazis are intensifying their campaign against Dutch religious influences. Latest development in this campaign is a decree which prohibits chaplains from admittance to the newly-instituted Dutch Labor Service camps, except when their presence is requested by ill soldiers. The restrictions, it is believed, will greatly endanger the maintenance of religious morale among the youth in the camps.

Recently it was reported that the Nazis have taken drastic measures to destroy Catholic influences in the Dutch schools.

War Relief

American churches continued to be actively concerned about the hungry populations of Europe.

The first nation-wide appeal to Roman Catholics for relief of distress abroad was made on Passion Sunday, March 30, by the Bishop's Relief Committee. This Committee was set up at the annual meeting of the Archbishops and Bishops of the United States in Washington last November, to coordinate the work of special committees which previous to that time had been operating independently.

Most dramatic appeal was made by a group of pacifists who left Wilmington, Delaware, under the leadership of Dr. J. Holmes Smith, Methodist minister, to walk to Washington, in an effort to dramatize the plight of the Nazi-dominated European democracies. Dr. Smith led a similar pilgrimage last Christmas when five students hiked 170 miles from Lancaster, Pennsylvania, to New York City, for the same purpose.

Pan-American Relations

Church interest in Latin-American relations was evident in many quarters this month.

It was announced by the National Conference of Christians and Jews that a session on "Latin-America's Contribution to Our Culture," will be held at the Williamstown Institute of Human Relations at Williams College in Massachusetts August 24 to 29. Protestant, Catholic and Jewish leaders from all parts of the country will attend.

Plans for the formation of a permanent committee to coordinate the activities of all Roman Catholic agencies interested in inter-American relations were discussed at a meeting called by William F. Montavon, director of the legal department of the National Catholic Welfare Conference and consultant to Nelson Rockefeller, Coordinator of Commercial and Cultural Relations between the American Republics.

Announcement of the plan recalled recent activities of one of the most important Roman Catholic agencies for such activities, the Catholic Bureau of Inter-American Collaboration of Pax Romana, international Catholic student federation. Early this year the group announced that an Inter-American Convention of Pax Romana will be held at the end of July, in Bogotá Colombia.

In Denver, Colorado, Roman Catholics are participating in a good-will writing project sponsored by a group of Denver authors and newspaper men and launched to prepare articles with a religious theme for consumption in South America.

Army Camps

Chaplains

Many of the young men being inducted into the United States Army are showing a great eagerness for instruction in religion and religious practices, according to the Most Rev. John F. O'Hara, Roman Catholic bishop of the Army and Navy, who made this observation during an inspection tour of Army posts in Texas.

There was every indication that the religious needs of these men would be met, as it was announced that Congress had appropriated funds for the construction and maintenance of 604 new non-denominational training camp chapels in addition to the twenty-eight already in use. Immediate plans for construction include twelve new chapels for Yankee Division worshippers, to be erected at Camp Edwards, near Falmouth, Massachusetts, within the next six months.

Paralleling this proposed expansion of chapel facilities is the anticipated growth of the chaplaincy. At present twenty-seven of the 261 denominations in this country are represented in the armed forces through chaplains. The 230-odd denominations having no representation are mostly minor bodies. According to Washington estimates, there will be 1,500 chaplains in service by June of this year.

Efforts to establish a closer tie between the church and the men in the armed forces have produced at least two interesting sidelights.

The Right Rev. Frank W. Creighton, Protestant Episcopal bishop of Michigan, recently wrote to all members of the clergy in his diocese requesting the names of all men in their respective parishes who are now serving in the Army or Navy. In his letter Bishop Creighton asked permission to write a personal letter to each man, indicating that the diocese "is behind him during a special period of stress and unusual temptation."

A feature of the religious program at Camp Meade, Maryland, is the holding of an undenominational service for the entire division every Sunday evening, apart from the regular servces for both Roman Catholic and Protestant groups. There is also a special Sunday service conducted by a Jewish chaplain.

Welfare

Church and church-related groups applied themselves with new vigor to the problems created by the influx of young

men to Army camps and defense towns.

The United Service Organizations for National Defense announced a nation-wide campaign to raise $10,765,000 for the establishment of service club facilities in 339 communities adjacent to camps, naval stations, and defense centers.

Explaining the organization's program, Walter Hoving, president, stated that the government will provide buildings and the U. S. O. will provide funds for their operation and the accompanying program of welfare, education, and religious activities.

Agencies affiliated with the group are the Y. M. C. A., the National Catholic Community Service, the Salvation Army, the Y. W. C. A., the Jewish Welfare Board, and the National Travelers Aid Association. A War Department ruling confines church recreational work to activities outside the camps. In 1917 the church groups were permitted access to military areas.

Legislation

Currently, religious organizations are watching the progress of a group of bills now before Congress which would prohibit the sale of liquor in Army camps and protect men from prostitution. The Virginia Conference of the Methodist Church has adopted a resolution endorsing such a bill introduced by Senator Sheppard of Texas. The Gratiot County (Michigan) Ministerial Association has instructed its secretary to write to representatives in Congress urging support of the same bill. The Methodist Board of Temperance and the American Temperance Society of the Seventh-day Adventists favor several bills.

In addition to Senator Sheppard's bill, measures drawn up by Chairman May of the House Military Affairs Commttee and by Representative Guyer of Kansas are before Congress.

A national drive for legislation and official action to protect Army training camps from these evils was launched in Washington last month at a meeting of the United Dry Forces.

Conscientious Objectors

The draft law does not provide total examption for conscientious objectors. They are required to accept noncombatant service, or, if their scruples extend to performing such duties, they are obliged to do work of national importance under civilian direction. Last month Dr. Thomas E. Jones, president of Fisk University and executive secretary for all camps operated by the American Friends Service Committee, speaking at a United Pacifist Conference in New York City, described the current situation for such individuals.

Of 1,882 persons listed as objectors at Selective Service Headquarters in Washington, some 200, representing about 100 denominations, are now ready to enter special work camps, he said. The greatest number of C. O.'s, according to Dr. Jones, come from the North Central States, the next greatest from the Middle Atlantic States, and the third greatest from the Great Plains district.

Camp personnel, Dr. Jones promised, would be of "high caliber." He explained that in order to escape the "military pattern, and to provide a home life" an attempt would be made to obtain a man and his wife to head each camp.

Camp programs, Dr. Jones stated, will aim at five objectives: work programs, training in crafts, possible instruction in foreign languages, training in philosophy and religion, development of hobbies of individual campers.

At the conclusion of their terms in camp, Dr. Jones said, the C. O.'s might be called on to work in peace camps in Mexico, Puerto Rico, or other parts of the Western Hemisphere, or to do reconstruction work in the bombed areas of Europe.

Religious Education

A united Protestant promotion movement, held by churchmen to be more extensive than any similar effort in the history of American Protestantism, was outlined by denomination leaders at a two-day meeting in Cincinnati last month.

The movement will be known as the "United Christian Education Advance," interpreted as Protestantism united to carry out the slogan, "reach every person with Christian teaching." Broken down, the program will promote regular Bible readings and prayer in the home and living as Christians in the family; increased attendance at church services and improved teaching for Christian discipleship.

The Advance program will be given impetus through publicity next Fall, but the program will not get under way until early in 1942, when a series of one-day conventions will be held in stategic centers from coast to coast, with the Advance movement to be explained in detail in each convention.

Denominations in the meeting represented approximately 75 percent of Protestant church membership in North America.

The Advance is the culmination of a series of separate advances by which a number of Protestant denominations have fought secularism individually during the last few years. In February, 1940 at its annual meeting the International Council of Religious Education, acted to unite those movements into a concerted campaign.

Efforts to widen the scope of religious education were also reported throughout the country.

Approval by the Louisville (Ky.) Ministerial Association of a six-point platform to hasten plans to inaugurate moral instruction in the fifth and sixth grades of Louisville public schools was reported. The Ohio House of Representatives adopted a resolution congratulating the Youngstown Board of Education for introducing religious education in that city's public school system. In Cincinnati, Protestant and Roman Catholic leaders studied carefully a ruling handed down by Attorney General Thomas J. Herbert of Ohio which approves week-day public school religious instruction within the school building.

Plans for Bible instruction in the public schools of North Carolina were advanced when the superintendent of public instruction in the state made provision for certified credits toward college entrance for students electing Bible courses in high schools of the state.

Parochial School Aid

State aid for parochial schools was approved in several communities and states this month. A bill providing bus transportation for parochial school students has been passed by the Oregon State Senate. Under the terms of the bill, a total of approximately 8,165 pupils in private and parochial elementary schools of the state may receive free textbooks. The bill is in the form of an amendment to the existing Oregon law which provides free textbooks for public schools and directs boards of school districts to appropriate annually funds to the extent of $1.50 per pupil for books, should they be called for.

Evangelism

What many American churchmen are describing as the most ambitious evangelistic campaign ever to be conducted in this country came to an end last month in Los Angeles. Known as the National Christian Mission, the campaign was sponsored by the Federal Council of the Churches of Christ in America to create spiritual unity and promote religious loyalty throughout the nation.

The magnitude of the enterprise can be approximated by the following statistics:

During its six-month tour of 22 major American communities the Mission attracted audiences totaling more than 2,500,000 persons—an estimated average of 25 percent of the population of each city visited.

The Crisis in Northern Baptist Work in Japan

J. W. DECKER

The past twelve months have been the most critical in the entire history of our work in Japan, and the situation there is still marked by uncertainty and anxiety. The union of all Baptists of Japan in one Japan Baptist Kyodan (Denomination) took place in January of 1940. The intended registration of this body with the government under the new Religious Organizations Law met with unexpected delays and has never been consummated. A new crisis arose in midsummer as a part of a national movement, under the pressure of long-continued war conditions and wartime psychology, towards totalitarianism and alignment with Germany and Italy. Of the Christian churches three demands were made: that dependence on foreign financial support cease, that missionaries be removed from all executive positions and from teaching positions which involved "thought" subjects, and that the various Protestant denominations get together in a single United Church. These demands were enforced by popular and extra-legal means, and have never been embodied in law. In the main the motive has been anti-foreign rather than anti-Christian, though conflict between national ideas and Christianity as such has not been absent.

The Japanese Baptist Kyodan held a general meeting last September at which it was decided that Japanese Baptist churches and institutions should assume their own support as of April 1 of this year. The Kyodan also approved church union in principle, and appointed a committee to negotiate this matter. It must be remembered that the Kyodan was acting under irresistible pressure from without, but that some of its moves were also along the line of long-held and legitimate aspirations.

The Japanese Baptists affiliated with our Northern Baptist Societies have for years been in complete control of the work, with missionaries serving under the Japanese organizations. Hence there has been a minimum of dislocation of the program of churches and institutions. In some cases the personal service of missionaries has been little affected. In others the results have not been nearly so fortunate, and they have found themselves practically cut off from any tangible, immediate usefulness. Their growing difficulties have been much increased by mounting tension between Japan and the United States, accompanied by repeated State Department advice for women and children and men who could be spared to withdraw.

Under these circumstances our Foreign Boards have made it clear that any missionaries who desired to withdraw might do so with honor. In cases where health was good, and furlough some way off, transfer to another mission has been urged. The Boards have favored withdrawal in the case of mothers with children, those in poor health, or whose furloughs or retirement was imminent.

The result has been that at the present time seven persons of the General Society staff are still serving in Japan and ten are (or will soon be) in the United States. Two of these latter are here for retire-

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General Director

ment, six are on regular furlough, and the remaining two are mothers with children where the fathers are still in Japan. Similarly for the Woman's Society four missionaries are still in Japan, while six have withdrawn or will do so. Of these six, one is home for retirement which is overdue and two on regular furlough. To sum up, a little less than half of the Baptist missionaries are at their posts in Japan, and more than half of those at home are here on normal furlough.

The Societies have all along been mindful of the tremendous difficulties our Japanese brethren and sisters were facing. Last November the Boards decided on a policy of "maintaining fellowship with the Japan Baptist Kyodan, and seeking to discover suitable conditions mutually acceptable to the Kyodan and to the Foreign Societies, under which the missionaries of the Societies may continue in Japan to bear witness to the gospel, and to serve the best interests of the Kyodan."

In the light of the Kyodan's heroic undertaking to achieve immediate self-support, a course which will require very sacrificial giving—perhaps four times as much as formerly contributed — our Japan missionaries urged the Boards to make some prompt special goodwill appropriations for the benefit of the Kyodan and its related institutions. Near the close of the current (1940-41) fiscal year this was done. The amount given was approximately equal to the usual appropriations for the fiscal year 1941-32. The reports since received from Japan indicate sincere gratitude at the attitude taken and the timely help given.

For the past six months several commissions representative of the various denominations in Japan have been hard at work on the organization of the new United Church. Many difficulties have been encountered, and while formal announcement has not yet been made it is understood that a plan will shortly be reported and implemented. The Episcopal and Greek Orthodox Churches will continue their separate existence. At the beginning the union promises to be of a type allowing for a large degree of freedom for the former denominations. There is every reason to expect that the United Church will work out a real place for the missionary in its organization and ongoing program.

Our missionaries, who know our Japanese brethren and sisters best, bear warm testimony to their staunch Christian convictions and character. They have a new sense of proprietorship and responsibility. The present abnormal war psychology will certainly pass. It is not unreasonable to expect new opportunities then to appear, for the Japanese Church and those who serve it, whether nationals or Westerners. For the present the Japanese Church carries on, and we must be grateful for that. We should be reassured by what a trusted and very influential Japanese Baptist leader writes:

> "Please convey our profound gratitude to our friends in America for what they have done for the last seventy years, and tell them that whatever may happen the fellowship through Christ between us shall never be broken; and that we will stand firm in faith in Him and for His Kingdom even unto death."

BAPTISTS AND THE PUBLIC RELATIONS COMMITTEE

(Continued from page 11)

aforesaid, some of whom live in Washington and who can easily keep the others informed of events and of needed services; and this committee could, if necessary, cooperate with all other similar agencies.

Amid the present perilous world conditions, it is very imperative that our Committee on Public Relations be continued, revitalized, and supplied with sufficient funds to enable it to pay the expense for travel, printing, postage, in an amount sufficient to consult, inform, and, if need be, to arouse the churches and their councils, whenever advisable.

The foregoing statements are by way of explanation more than defense. To those interested in the safety of our cherished Baptist institutions, little defense of this committee or its work is needed.

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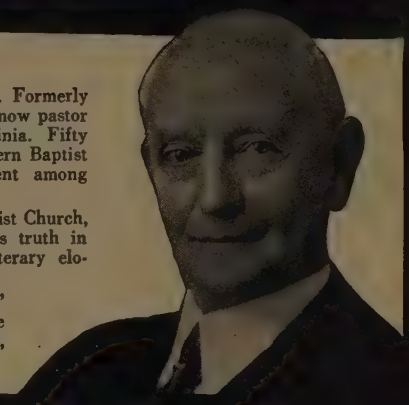


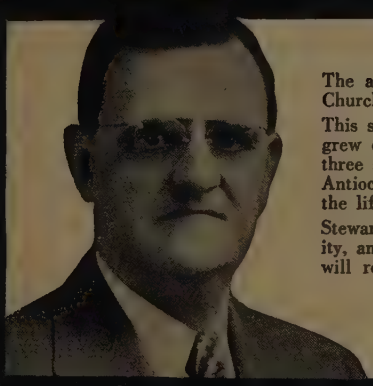
This Christian statesman has been preaching for fifty-six years. Formerly pastor of the First Baptist Church, Seattle, Washington, he is now pastor of the First Baptist Church, in historic Williamsburg, Virginia. Fifty years ago Dr. Jones preached the annual sermon of the Southern Baptist Convention. All through the years he has been prominent among Southern Baptists.

These sermons were delivered from the pulpit of the First Baptist Church, Seattle, and stenographically recorded. Dealing with ageless truth in dateless application, these messages are masterpieces of literary eloquence—truly gems of great value.

The title is from the chapter headed, "Prophetic Patriotism." There are twelve chapters, the last one being "Can We Still Be Baptists?" One reviewer describes the book as scriptural, spiritual, logical, ornate, soulful, and heartwarming. $1.00

THE SON OF CONSOLATION

J. Gilliam Hughes



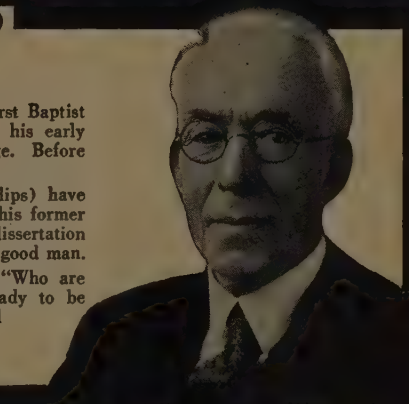
The author of this volume of sermons is pastor of the First Baptist Church, Kingsport, Tennessee.

This study of the life and works of Barnabas, the Son of Consolation, grew out of the author's preaching. Its inception was in a group of three sermons delivered to his church on the subject, "The Church at Antioch." The ten chapters cover all the details that are known about the life of Barnabas.

Stewardship, evangelism, unselfish Christianity, missions, doctrine, humility, and faith are stressed. In this full view portrait of Barnabas you will recognize the lovable and imitable characteristics of a Christian nobleman. The book will stir lax Christians out of their lethargy into a definiteness of purpose in the enactment of the principles of Christianity to which they have pledged themselves. $1.00

KEPT BY THE POWER OF GOD

John W. Phillips



For more than twenty years Dr. Phillips was pastor of the First Baptist Church, Mobile, Alabama. He was born in England, spent his early years in Canada, and was called to preach at an early age. Before coming to Alabama he held pastorates in New York state.

These selected sermons (compiled by his son, Sidney C. Phillips) have been published in response to many requests by members of his former congregations and a wide circle of friends. They are not a dissertation on theology, but rather the declaration of faith of a genuinely good man.

The title is from the first chapter, based on 1 Peter 1:5, "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." There are eleven messages—all faith compelling, powerful, and strengthening. $1.00

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For and About Women . . . by Mabelle Rae LeGrand

Things vs. Ideas . . .

"THE Goodwill truck will call at your home next week to collect the things you have saved for them."

"Men of the Salvation Army will call to see what you have for them in the way of papers or other useful things."

These two notices came last week reminding me that it was time to clear out the accumulation of things of the past year. Of course they will serve a kind of purpose for these two agencies but I am now aware that during the months just past, too many things have found their way into our home. It would be impossible to tell whence they all arrived. Some were useless gifts, some were the result of an enthusiasm for more gadgets, others were considered necessary at the time but failed to work out. So—it is a big surprise to look about and discover the numerous things which now clutter the shelves and closets or are always in the way on tables or mantels and do not add to the beauty and restful quality of the place called home. If in this next year we could suppress the urge to buy at least a few unnecessary things we could have a bit more to share with some others in the world who today are concerned only with a place to sleep and a bit to eat. Can we defend our things in the face of the knowledge of so many who lack home and comforts?

Housecleaning, then, is a necessity not alone because of an accumulation of dust and dirt but to make a clearing away of things. The homes of northern Japan may well offer a suggestion to overburdened American wives. In the fragile little homes, usually of one room, there is a small recess in one corner with a platform lifted about twelve inches from the floor and reaching to the ceiling. Here is displayed for several days at a time ONE household treasure, not a cheap gaudy ornament but sometimes a lovely vase, or perhaps a beautiful strip of hand embroidery in beautiful colors and shades, maybe a carefully written motto or a dainty little statue. Each is displayed alone in order that nothing shall detract from its beauty or effect. All these treasures are kept in a tiny fireproof white house of one room set apart from the living quarters called The Treasure House and from which one bit of beauty at a time is enjoyed. Perhaps we too would develop more appreciation for our few lovely possessions if we gave them a chance to impress us. Out of an *American* magazine has come the suggestion of clearing away all the vases and souvenirs in our homes at least during the summer so that there may be a freshness about our home when they are returned in the autumn. Housecleaning days might serve a real purpose if they made us all conscious of too many things in our lives.

But things are not always household affairs. One teacher friend who has not the opportunity of making a home finds her greatest satisfaction in things for her personal adornment. Her greatest thrill seems to be a new hat. That is an event not only for herself but for all of her friends. We know she has a new hat, or a new suit, perhaps a book—it may be anything but everyone knows that she has a new thing. Devoted to the possession of things. At the last, that might be written over the heads of so many of us.

✣ ✣ ✣

Mrs. Maud Millington to Be Honored at a Breakfast

Mrs. Maud Millington, wife of President J. W. Millington, of the Northern Baptist Convention, will be the honor guest at the breakfast for the wives of ministers scheduled for Wednesday at the Northern Baptist Convention meeting in Wichita.

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This is a good time to stop, look and listen. Easter with all its joy and comforting assurances of life beyond today is just past. We thought and said it meant something rich to us but the days preceding Easter should be significant in our memory. They were the story of struggle and a dedication of self to a supreme sacrifice. Things to be acquired and handled ought to have found their rightful place.

Some other things are so much more important. Here they are—IDEAS. From where do they come? Out of the hard thinking of a human mind, the greatest gift of God to man. Why do they come? They are the gift of God to make life richer and finer for all. Some one has wisely said, "Little minds discuss people, average minds discuss events, great minds discuss ideas." Can we hope that church women may grow large in thought and deed and transform some ideas into fact? Summer will soon be upon us and inactivity is too prevalent. Let us be evolving some new ideas for a program of important events and activity for the months just ahead in a world which needs so badly the consecrated womanhood of the church.

A Few Suggestions

(1) Organize a small group of women for Bible study and prayer. We adults have not outgrown the need for both. If at all possible come together once a week for an hour to share your joy. Once a month makes it too easy for enthusiasm to ebb. Choose a definite line of reading and pray for definite things. We have the promise. Do not have too large a group unless it is a class, rather have several. Intimacy aids expression.

(2) If it is not possible to be in a group, make it a plan for yourself. How many women can you count who you know have daily talks with God? In all the chaos of the world and the confusion of our own thinking we need to reach up for power for daily living.

(3) Do you deplore the radio murder or crime stories for your own family or yourself? Did you ever say so to any radio station? Why not try to convince your church group that it may help, and it is important to express yourself as Christians?

(4) Have you ever taken time to investigate the kind of magazines that crowd the news stands of your city? The warden of one of the largest prisons of our land says that the sex criminal will continue to harrass us as long as we feed the people of our day the kind of radio programs and magazines that prevail today. Why not start with an idea of helping the boys and girls of your city?

(5) Have you ever suggested that the Woman's Missionary Society survey the community to see what service could be rendered in the name of Jesus Christ? Or do you just have "another" meeting and a program that perhaps discusses the migrants or the Chinese without a thought of the trailer camp or the Chinese laundries of your city?

(6) Did you vote recently? Did you know what it was all about? Did you help to explain the issues to a new (perhaps foreign-born) citizen? Try that idea.

(7) Are you finding time for White Cross and Red Cross work? Some housewives recently said, "not now during

ıse cleaning time." Suppose you lived England or China. What would house ıning mean today? Are your things important that you cannot take time love your neighbors not only in a dy book or in theory but in actual d?

8) Why not get the IDEA this year, inning now, that our Selves are not important as we have always thought that we shall definitely through the 's just ahead think in terms of Others ough every hour of every day. Not a bad IDEA!

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e Woman's American Baptist For- n Mission Society sends the follow- information about World War and erseas White Cross, India (includ- Bengal and Assam) and Burma

Under the Defense of India rules, the vernments of India and Burma have ued a list of prohibited articles. There *an absolute embargo on SOAP and IT GOODS.* (This does not include sonal goods which are shipped to an ividual by parcel post for bona fide vate use.)

* * *

A partial embargo under these gov- ment regulations has been placed on following articles which are part of school supplies and Christmas boxes: Toilet articles; stationery, lead pencils copy books; Christmas, Easter and er cards; cutlery, scissors, etc.; all s (this includes dolls, games, etc.); oklets; hair ribbons, or any materials taining silk; beads and bangles; talk- machines and records.

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WHITE CROSS—Eastern Penna.

Reported by Mrs. R. C. Rowland

A White Cross luncheon was held for churches of the Philadelphia Associ- on in the Second Baptist Church, rmantown, on February 13. We were vored in having as our guest, Miss nie Magilton. In her remarks, she nked the churches for the many White oss boxes received; and reminded us t Nellore Hospital can use any num- of baby shirts, made of TWO stock- tops. Miss Elizabeth Knabe, on fur- gh from China, told of using the White oss supplies in the Clinic connected h Shanghai University.

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OMAN'S MISSION SOCIETY OF THE DETROIT ASSOCIATION

Sent by Mrs. William Geuvin

Home Missions were very ably pre- ıted at the March meeting of the oman's Baptist Society of the Detroit Association, at the Dexter Church.

Missionaries from the Christian Centers demonstrated the work being carried on, and there were exhibits of the handwork.

Children from Friendship House, told about their clubs, and handwork classes. Women from Neighborhood House, told of the hardships experienced in their own countries after the World War, and expressed their appreciation of the friendship and assistance they are receiving at the center. We were favored with duets by girls from Gleiss Memorial Center.

The attendance was 399, and the offering was equally divided between the Association and the B.M.T.S. 60th Anniversary fund.

On April 1, a Foreign Mission Program will be held at Jefferson Church. Here again the offering will be shared, this time with the 70th Anniversary Fund.

* * *

Baptist Women of Pennsylvania, Delaware and the District of Columbia will join in the fourth meeting of the Fellowship of States on May 6 and 7 in the First Baptist Church of Philadelphia. Dr. Ivan Murray Rose, pastor. They will hear missionaries, from home and foreign fields. There will be conferences for workers led by Daisy Dean Bate, an open forum on Denominational Plans and Program Building and the music will be by the students of the Baptist Institute. This meeting is a continuation of the fellowship of the states that once belonged to the Atlantic District.

* * *

On March 13 the First Church of Philadelphia held an "All Nations Baptist Fellowship." The Scripture was read in twelve different languages and an International Youth Choir of seventy-eight voices representing eleven different nations provided most unusual and excellent music. The message was brought by Miss Alice Brimson.

UNDER ORDERS

Written by Grace Horner Poffenberger

Under orders! Oh, my Captain
What a task is ours today—
In a world grown sick, and fearful,
Disillusioned—gone astray.

Grant us courage, generous Captain;
May our lives with glory shine,
Bringing hope to darkened places,
Victory for a Cause divine!

Under orders! What a Captain!
Who would die that we might live
Proud are we to own allegiance.
Use the lives we gladly give.

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"A volume from which, in these dark days of stress, many will find help, consolation, and still greater courage." The Book-dealers' Weekly, London, England.
ELLA A. RUST,
811 Thirteenth St., Worthington, Minn.

Men Are Seeking Solace in Christian Church

By ROMAIN C. HASSRICK, Philadelphia, Pa.

MEN are joining the churches in America in greater numbers today than at any time since the first World War.

There is a real awakening on the part of the men of this Nation to the fact that the inferior things of life get them nowhere. Consequently, they are turning to the church and Christianity.

And as a natural counterpart of this interest, there is being manifested on a broad front a demand for higher ethical standards in the business, professional and personal relationships among men.

Men Seek Solace

It has been my privilege, as chairman of the National Council of Baptist Men, the effective laymen's organization of the Northern Baptist Convention, to observe this trend, as it has been reflected in meetings of State chairmen in Salt Lake City, Utah, last October; in Chicago, last December, and in New York, in January of this year. These chairmen were leaders of men and came from 36 States.

Almost unanimously, these representative outposts among the laymen in this largest of evangelical denominations in this country declared that there is a definite drifting back to the church, that men in greater numbers than ever before are seeking the solace and high inspiration of the church.

A few days ago I discussed this question with W. G. Boyle, of New York, the field representative of the National Council and closely in touch with the laymen over the entire area of the Northern Baptist Convention, comprising 36 States.

Mr. Boyle said that men today have a hunger for truth and right. The church satisfies that need.

In an upset world, the individual seeks the inner peace, and he finds it in Christian service to his fellow man through the church.

Confusion of ideas as to the material things of life brings its own reaction.

Dictator Menace

Men today have seen the future of the church and all the noble concepts it represents threatened by the anti-Christian edicts and programs of self-styled dictators abroad. Russia has abolished the church. Nazi Germany has struck a sickening blow at this sacred institution; Japan has avowed its intention of controlling all Christian work in Japan, thus threatening the missionary enterprises of many denominations in that field.

Men are beginning to see in America that a living democracy, such as ours, cannot prosper without the spirit and uplift of the Christian church. The cornerstone of this nation was laid by stolid Christians who came here from abroad to establish a country where freedom of worship would be a cardinal principle.

The men of this day are beginning to realize that this coveted privilege has been neglected—and they are coming back to the church. It isn't due to the war and its implications; it is more attributable to a deep yearning for higher values and for something truly compensatory in their own lives.

363,694 Increase

I have just read in the UNITED STATES BAPTIST (April 1941) a tabulation indicating that the world Baptist total shows 363,694 increase in 1940 over 1939. America is producing its share of this gain. Other denominations are experiencing a similar expansion.

In Salt Lake City, Utah, last October, when Baptist laymen's leaders from the Rocky Mountain area convened there in a two-day conference on the proposition of how to bring men back to the churches, I was astonished to note that the 25 men in the meeting had traveled largely at their own expense, 26,500 miles to be present. One had traversed 3000 miles; four had motored all night, covering 700 miles, to be able to attend without loss of time in their work, and returned by a 700-mile night trip.

This kind of interest by laymen in church activity and program is new and inspiring. It means that men are becoming greatly in earnest about the church and Christianity, and its ennobling spiritual values.

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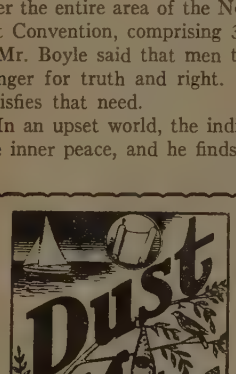
LONG TERMS OF SERVICE

It is interesting to know that all over the United States people are becoming interested in "long terms of service." This month we report that Rev. Howard Wayne Smith, D.D., has served the Ardmore, Pennsylvania church twenty-five years and has announced his purpose to retire from active duty. . . . Dr. Howard K. Williams celebrated his thirty-fifth anniversary with the Alpha Baptist Church, Philadelphia, while Dr. Abner J. Davies has been with the First Baptist Church, Conshohocken, Pennsylvania, for forty years.

In the Philadelphia Association there are eighteen ministers who have been with their churches more than ten years. In addition to Dr. Williams these are: J. A. Hainer, Blockley, 1914; A. Di Monenica, First Italian, 1914; E. R. Clemens, Colmar, 1914; H. W. Smith, Ardmore, 1916; A. C. Baldwin, Chestnut St., 1919; A. W. Winters, Oak Lane, 1922; R. E. Keighton, Narberth, 1923; M. C. Westphal, Lansdowne, 1923; R. T. Tumbelston, Lower Dublin, 1923; W. J. Hayes, Falls of the Schuylkill, 1924; A. S. Demmy, Overbrook, 1924; I. M. Rose, First Church, 1925; J. S. Fazekas, First Hungarian, 1927; J. M. Jesakow, First Polish, 1927; Andrew Ruch, Temple Tioga, 1927; C. W. K. Mills, Crozer Memorial, 1928.

In the North Philadelphia Association there are: George S. Young, Jenkintown, 1913; H. L. Zepp, Bristol, 1920; A. F. Ballbach, Fox Chase, 1920; C. C. Earle, Point Pleasant, 1922; E. C. Conover, Glenside, 1924; E. A. MacDonald, (re-signed) Holmesburg, 1925; G. C. Walters, Tacony, 1927; H. H. Doh, Andalusia, 1929.

Also Rev. Bruce V. Black, Wilshire Church, Los Angeles, twenty-five years . . . Dr. Harold C. Abbott, ten years with the First Church, Everett, Massachusetts, receiving 822 members and building the Sunday school to 1,100. . . Dr. Frank B. Fagerburg, First Church, Los Angeles,



THE SHADDUCK BOOKS

Nine books by Dr. Shadduck are listed below. These books meet 5 great needs: Scientific accuracy, simple language, something young folk will read, unanswerable defense of the Bible, and low price. Hundreds of our customers buy them to loan or give to students and neighbors.

"DUST AND DEITY" Scientific evidence of a personal God, obvious to anyone who observes living things. Has added chapters, "The Santa Claus of Biology," "What I learned from a hen," and "Her only child." Just what you want to support sagging faith. Many S. S. teachers order them for their classes.

"MISTAKES GOD DID NOT MAKE" If interested in youth exposed to subversive teaching it will be YOUR MISTAKE if you do not put this book before them. Scientific proof of an intelligent Creator. Easy for an eighth grade pupil to understand. We know of no book so convincing for so little money. Under sub-title, "Methuselah's Funeral" is logic that "stumps" critics. Teachers in High School use them in classes.

"SEVEN THUNDERS OF MILLENNIAL DAWN" Quotes from the Russell-Rutherford books to reveal the astounding nonsense and false prophecies of this cult now posing as God's "Witnesses." Forty years ago, Russell "witnessed" that dead would rise in 1914 and "Judge" Rutherford postponed it till 1925. A few copies loaned to neighbors will do much good.

"RASTUS AUGUSTUS EXPLAINS EVOLUTION" This was first printed in S. S Times and there was demand for this reprinting. It is fun and philosophy in a setting of fiction. Rastus is colored janitor in a college. His efforts to convince his wife that she has "evolved" fills the book with humor. Other books are, "Jacko-Homo Heavenbound," "Puddle to Paradise," "Toadstool Among the Tombs," "Alibi, Lullaby, By-By," and "The Gee-Haw of the Modern Jehu." Any book sent postpaid for 2 dimes. If you will sell, loan, or give them away, we will send 5 each of 2 kinds or ten books of one kind for $1. This is cash price, cost price, and no discount can be given the trade. Why not send $2 for 20 books and keep a S. S. class busy for a month? We think there is only one book in the world easier to loan and harder to get back—that is a pocketbook. Send 2 dimes for one book and see.

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p has welcomed 2,200 members in ven years. . . . Dr. W. A. Cameron, ty years with the Yorkminister urch, Toronto. . . . Dr. Perry J. Stack- se, First Church, Chicago, who will re this fall after 20 years of service.

nd D. S. J. Reid, fromerly president the Baptist Union of Ireland, who has n with the Tabernacle Church, Chi- o, seventeen years. . . . Dr. W. Mar- ll Craig, who has served the Gaston enue Church, Dallas, Texas, for four- n years. This church has a member- p of 5,207 and during the fourteen rs has given to church work $915,- . . . . President F. W. Boatwright, p has been with the University of hmond for fifty years, the best en- wed of the seventy-six Southern Bap- schools. . . . Dr. Ralph W. Sockman, io preacher and pastor of the Christ thodist Church, New York, has cele- ted his twenty-fourth anniversary. . . . E. M. Waits is retiring after twenty- e years of service as president of xas Christian University, Ft. Worth. Dr. Richard Orme Flynn has recently igned as pastor of the Canton, Miss- ppi, Presbyterian church after forty rs of service to become pastor in oxi, Mississippi. . . .

nd Rev. Eaton B. Freeman has re- ed the First Church, Northampton, ss., after ten years of service. . . . v. Raymond J. Cornish, after ten rs at Reading, Pennsylvania, has gone be associated with Rev. Wayland ayer and the Emmanuel Church, ooklyn, N. Y. . . . Rev. Alfred Tren- y, twelve years at Huron, South kota, has gone to Washington, Iowa. . Rev. Floyd Allan Bash recently sed a thirteen-year pastorate in San tonio, Texas, to go to Des Moines, va. . . . Dr. Howard A. Vernon has t celebrated his tenth anniversary with Englewood Church, Chicago. . . . Daniel Russell, "the only living pas- who has preached for a quarter of a tury on or near Broadway, New York y," has just celebrated his Silver ilee with the Rutgers Presbyterian urch.

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Can You Say?

The service of Christ is the business my life.

The will of Christ is the law of my

The presence of Christ is the joy of life.

The glory of Christ is the crown of my —*Park View Bulletin.*

Consolidating China Relief Appeals

By REV. PAUL H. CONRAD

WHEN the names of such prominent citizens as Mr. William C. Bullitt, Mrs. Pearl S. Buck, Mr. Thomas W. Lamont, Mr. Henry R. Luce, Mr. John D. Rockefeller, 3rd, and Mr. Wendell L. Willkie are enlisted to promote an emergency appeal, that movement is worthy of general confidence.

Such is the United China Relief Appeal which has recently been launched under the chairmanship of Mr. James G. Blaine, president of the Marine Midland Trust Company. The organization which includes the above leaders seeks to coordinate the askings of seven great relief funds which have been gathering gifts of money for emergency needs in China. This united effort will ask the American people for $5,000,000 to be distributed through these worthy agencies.

The question will naturally arise in Baptist minds as to the effect of this effort on our denominational relief campaign, and the answer is reassuring. The Northern Baptist World Relief Committee has from the beginning recognized the Church Committe for China Relief as the official agency of the Protestant churches in America. Funds contributed by our own Baptist churches have largely been routed through this organization whose work is carried on through missionaries, many of whom are our own. This organization is one of the seven agencies included in the cordinated appeal for relief in China. Therefore, in continuing to distribute our gifts for China Relief through this Church Committee, we shall be giving our material endorsement to the campaign of the United China Relief Appeal.

Our own World Relief Committee was created by the Northern Baptist Convention to coordinate the many calls which come from all parts of the world. The Committee has sought to fulfill the mandate of the denomination by allocating the contributions which have passed through its hands to the needs of the destitute, homeless and persecuted in Europe as well as China. It has also provided aid for the orphaned missions in many lands, has brought spiritual comfort and reassurance to prisoners of war and refugees. Aid to China is one of the outstanding causes to which our denominational relief funds have been applied. This new movement will in no way alter the practices which now apply.

This question has been clarified by a statement recently issued by the World Relief Committee as follows:

1. A substantial part of the funds passing through the treasury of the World Relief Committee has been allocated to the Church Committee for China Relief, and therefore Baptist Churches which have given adequately through the denominational agency may properly consider that they have made worth while gifts for the relief in China. The need for relief, however, not alone in China but in every one of the great areas for which relief has been asked still continues and increases. It is hoped that both churches and individuals will continue their generous response.

2. Under the stimulus of the special united campaign for China to which reference has been made, many churches will wish to give again (or for the first time) for China relief. If undesignated, it is understood that a part will be allocated to China relief. If designated to the United China Relief fund, they will be turned over to the Church Committee for China Relief which will administer them as already indicated, reporting all such gifts together with all other funds received to United China Relief, Inc., so that they may be counted in the total gifts of the American people.

In other words, your gifts to the World Relief Committee have already been used partly for China, unless otherwise designated, to be included among the givers to the United China Relief, Inc. You should continue to send these gifts through your State Convention headquarters, or direct to the World Relief Committee at 152 Madison Avenue, New York City. A portion of your gift will be allocated to the Church Committee for China Relief as has previously been done, and these together with all funds specially designated for the purpose will be included in the report of the United Campaign.

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Evangelistic Conference at Northern Seminary

Plans are under way for the Second Midwest Pastors' Evangelistic Conference to be held at Northern for the greater part of three days beginning Tuesday, May 27, at 3 p.m., and closing Thursday, May 29, at 4 p.m. This conference will be held under the joint auspices of the American Baptist Home Mission Society, working through its superintendent of evangelism, Dr. W. E. Woodbury; the Baptist state secretaries and evangelistic leaders of Illinois, Iowa, Wisconsin, Indiana, Michigan; and Northern Seminary. It is hoped that many other states will likewise be represented in the Conference.

Here and There in Rural America

By MARK RICH

New York, New York

What rural things can come out of New York City? Not many. But, rural things do come to New York. Let me share a few of the items which came to the town and country desk here at 212 Fifth Avenue.

We heard that the Rev. F. W. Gleninter, pastor at Poland, New York, is carrying on an unusual community service which he calls The Extension Fellowship. At our request he made a statement. We quote his exact words:

The Extension Fellowship

"This is a church activity which is designed to draw more closely together the church and the families of the community. It works best where one church commands the community field, but can be adapted to other situations either in town or country.

"The plan seeks (1) to keep the church activities continually before the community, (2) to encourage and assist in the establishing of family altars, (3) to fulfill the churches' obligation to go to its constituency regularly, as well as encouraging the constituency to go to church regularly, (4) to eliminate the service-for-a-price psychology from church-family relationships, setting the pastor forth as always the representative of the church rendering freely any service within the scope of the churches' ministry, and (5) to facilitate the regular support of the church on a wholesome basis by those who are not regular in church attendance; in fact, making such support the only method of expressing materially the family's appreciation of the churches' ministry.

Rural Life Sunday

Dr. Henry S. Randolph of the Presbyterian Board this year prepared the suggestions for the observance of Rural Life Sunday (May 18, 1941.) The first edition has appeared with a printing of 21,500 copies. Send to The American Baptist Home Mission Society, 212 Fifth Avenue, New York City, for a sample copy.

Summer Schools

Inducements for the continuing education of town and country ministers are increasing each year. This year the Committee on Town and Country Work of the Home Missions Council of North America announces cooperation with schools as follows:

17 schools and institutes of ten days or two weeks; 3 schools where graduate credit is obtainable (2 weeks or more); 15 schools and institutes of one week or less; 3 conferences; 3 camps.

The total number is 41. For a descriptive folder write, The Home Missions Council, 297 Fourth Avenue, New York City.

A Rural Sociologist Comes to New York

Prof. William G. Mather, Jr., from Franklin College, recently appeared before the curriculum committee of the committee on Religious Education of the Northern Baptist Convention. (Don't be frightened by the name.) The committee was asking for light on the knotty problem involved in preparing lesson materials for rural churches. Prof. Mather gave an illuminating talk which closed with "implications for religious program-planners." These implications are worth thinking about.

"Program materials must be most inexpensive.

The cost of putting programs into action in the individual church must be very slight.

Programs for the majority of rural churches must be so simple that untrained people may use them confidently.

Programs must call for a minimum of musical, dramatic, or intellectual specialists.

Simple self-training materials should be provided free so that rural church leaders may develop themselves.

It might be well to design wholly separate materials for rural and urban use with the application of Christianity to the particular problems of those two societies, and with discussions couched in the separate phraseologies and figures of speech of each.

Programs must take into account the oversupply of old people and the shortage of young people in rural churches.

Programs must allow for the presence in rural churches of people of great intelligence and fine cultural appreciation, who will be alienated by shoddy and undignified methods."

All Aboard for Ararat

By BERNARD C. CLAUSEN

Let m call your a tention to book not ye published. have neve met anyon who ha read it There hav been n printed com ments of i It is an nounced fo general distribution next month. I am content to review its title, "All Aboar for Ararat!"

Its author is H. G. Wells, the grea English historian, sociologist and nove ist, now seventy-five years old. A through the years I have thought of hi as a master of titles. He never devise a better one than "All Aboard fo Ararat!" Within four short words, h compresses enough connotations to mak a message for our generation.

"All Aboard!"—then somebody is go ing somewhere. It is a signal heard no on ships and trains and planes, at th moment of departure. But whither?

"For Ararat!"—do those words hav the same immediate recognition in ou minds? Karl Barth, the great Germa theologian, complains that when he trie to teach great truths in Biblical phrase most modern minds cannot recogniz what he is talking about. Is Ararat a obscure place on the map of Armeni where two volcanic mounds shoulder the height toward the sky, at the corner o the boundaries of Turkey and Russi and Persia? That sounds as if it migh have something to do with the war.

But Ararat is mentioned in the Bibl It is the place where Noah landed afte the flood. Its name opens up the whol story of an ancient world filled with vio lence, a disappointed God, a warning t a good man to build an Ark of gophe wood and take aboard his family and a the animals, two by two, before th waters rose, the earth was covered wit the sea, and all life outside the Ark wa made extinct. Then after many days, dove discovered dry land on Mour Ararat, and life began again through th inhabitants of the Ark.

This is a parable, a symbol of an ide We should not ask, "Was there ever an such flood?" But, "Is something lik that disaster happening to us now?" Th answer comes back, "It is!" Wells right. "All Aboard for Ararat!" sound like a warning over our modern lives.

We are involved in one of the grea

riods of disaster in human history. A ld storm is raging over the face of the rth. It has just begun to dash in vio- ice against the shores of our own con- ent. This is no time for false hopes. e must take in sail, batten down the tches, use every skill and strength we ssess, and wait with hope for the fury this world flood to abate.

Is there any Ark? There is,—the be- ved community of those who trust in e power of good will and must keep gether in order to maintain themselves art from the violence of the mad rld. Within this separated group, of ose who cannot kill, but will freely rve and bravely die, is the promise of e future life of the world, when the rm is done and the waters of hate bside.

But is there any landing place? Will e ever reach our Ararat? Will the dove peace find dry land again? We were o optimistic before the war. We ought we were within reach of Utopia. ow we are afraid we shall never make ogress. God is not undone. We may t travel but we make the road. There a principle of life that struggles with is dark spirit of death and it will tri- nph. States and nations will learn to e together under reasonable law. The cious spirit of war, hate, false peace d war again, will not continue forever. Where we lie down, worn out, others ll stand, young, and fresh. By the eps we cut, they will climb. At the umsy work, they may laugh. But they ll mount by our stairs.

Have faith, and speak it boldly. "All oard for Ararat!"

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More Than Airplanes Needed

Writing in the New York *Sun,* H. R. illips calls attention to the fact that e United States needs something more an 50,000 airplanes. He says we need iritual awakening, a little more respect r the ancient truths and for the lessons history and the Word of God.

We need the faith of our fathers in oly Writ and the impulse in all crises turn to God instead of turning to liticians for relief. We need faith in sus Christ and without this all the rplanes in the world will not save us.

In our Home Mission work we are deavoring to establish these things in r land.—*Home Missions.*

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Greatest Need

"America's first and greatest need is t greater armies, is not a stronger navy, not a more efficient air force—Amer- a's primary need is more and better nday schools."—*General John J. Persh- g.*

D.D.'s For Ministers

WILLIAM A. ELLIOTT

DO TAKE AIM BEFORE YOU SHOOT. I ran onto a group of boys some time ago in possession of their first guns. They were learning to shoot. There were no targets. They were aiming at nothing in particular. They were just shooting, mostly in the air. Of course they were hitting nothing, because they were aiming at nothing.

How like much of our preaching. We have a Sunday task to perform. We have thirty minutes to fill with the sermon. We must talk; it is the custom and people expect it. How often we are tempted to be content with talking!

One of the first lessons in learning to shoot a gun is learning how to aim—how to sight the gun—so one can hit the target. The minister who goes into his pulpit and does not know how to aim, and has no target, is surely talking in the air. The sermon may begin in Genesis and end in Revelation, but if the preacher has not aimed at something, and has not hit the target, the listeners may be amazed at the erudition of the pastor, but not much has been accomplished.

Brother ministers, we have a mighty weapon in our hands, and how careful we ought to be in the use of it! We ought to develop skill in its use and ought to learn so to handle it that sin would be defeated and righteousness be victorious.

DON'T BETRAY THE GOSPEL YOU PREACH. There are two ways by which the minister may betray the gospel he preaches: misrepresentation of the virtues of the gospel in his own life and by misinterpretations of truth in his pulpit.

I have never subscribed to the saying attributed to a minister: "Do as I say, not as I do." And again the saying: "It is given to the minister to preach; it is given to his people to practice." I have a conviction that a minister ought to live on higher levels than ordinary men and women. He lives with the gospel message; he knows the Scriptures; he is in a position to catch the spirit of Jesus and ought to have the full measure of His Spirit. Why should a minister ever have to apologize for his manner of living? If he is not an example to his people, his preaching will be of little avail.

If he yields in these turbulent times to the preaching of hate, or engenders hate in the hearts of his people, he is betraying the gospel of love. If he yields to the spirit of racial animosities and discriminations, he is betraying the gospel of Christian brotherhood; if he is yielding to the pressure of force as the salvation of men and nations, he is betraying the Christianity that banks everything on the power of spiritual forces.

Parable of Two Ships At Sea

C. F. BANNING

It came to pass in the days of our fathers that a great ship was builded and set sail upon the seas. Behold there was never anything like unto it since King Solomon's temple was completed. It was like a floating city of splendor. Behold about the second watch of the night when the fog was settled upon the deep that the great ship did strike an iceberg and was wounded unto death.

Now those who were on board gathered upon the decks and those who faced death in the deep did search their hearts and they sang a hymn and behold the hymn they sang was "Nearer, My God, to Thee."

It came to pass after the space of about thirty years that another ship put out upon the same sea and behold it also fell victim to evil and was sinking. Behold those who were gathered upon the deck prepared their hearts to meet eternity by singing a song and behold the song they sang was "Roll Out the Barrel."

Now between those two ships there is a great gulf. A gulf of greed and neglect and hate and selfish pleasure-seeking. Aye—something tragic hath happened to a people who prepare to meet their Maker thus. They are not like unto their fathers. The prophet's heart was heavy because the lot is cast for him that he should prophecy unto the generation which singeth "Roll Out the Barrel." That generation doth not stone its prophets. It ignoreth them and listeneth not. Woe is his lot in such a time.

✣ ✣ ✣

On the Mountain Top

A news dispatch from Laconia, New Hampshire, tells of a minister, Rev. Frank Fletcher, who "has climbed 117 different New England mountain peaks as a hobby." He should be able to preach some good "mountain top" sermons.

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Tithing: Dealing Fairly with God

We need some practical, abiding principle like the tithe to make sure that the principle of stewardship is a reality in our lives, and that we do not inwardly find ourselves swept into self-deception. It is the easiest thing in the world for a man who does not deal with God in the matter of obligation as he does with his fellows, to find that he has not been giving his due.

"But to put your relationship to God on such a business basis robs religion of its joy," says one. Not at all; rather it helps establish a closer relationship with God. For whether we deal with stranger, friend, or relative, the honest recognition of property rights is necessary to the continuation of those happy relationships. It is not meant that such recognition will exhaust such relationships or be the richest expression of them, but nevertheless it is fundamental to them.

Disregard of property rights always brings trouble. In proof of this, call to mind many instances where once united families, who apparently had been bound by ties of affection, have been plunged into life-long estrangement beginning in the careless division of an inheritance, or through other property relations.

Nor does the New Testament law of liberty and love change this fundamental truth. Rather it insists that love is the fulfillment of the law, that it is not merely a sacred right, but the sacred necessity of ownership, to insist upon a material acknowledgment, which when paid, becomes the first evidence of loyalty and faithfulness.

The separated portion is business-like. It tends to bring the same basic urge of recognition into dealings with God that is required in the world of business. It tends to secure for God's great kingdom enterprise the same happy consideration that is given to other transactions. The late Vice-president Fairbanks once said, "We do not only need more religion in business, but we need more business in religion."—*Robert Speer.*

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May Club Selection

The Club selection for May is, THE STRONG NAME, Scribners, by JAMES S. STEWART. Price $2. The alternate is, GOOD NEWS FOR BAD TIMES, Harpers, by FREDRICK K. STAMM. Price $1.50.

Club selections will be of interest to ministers, teachers, and other religious leaders. They will be chosen for their timely, practical, and helpful suggestions.

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ANNUAL MEETING

The Annual meeting of The American Baptist Home Mission Society will be held in Wichita, Kansas, May 20-26, 1941, the presentation of reports and the election of officers occurring at sessions designated by the Program Committee of the Northern Baptist Convention.

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NATIONAL CONVENTION OF INDIAN WORKERS

The Fellowship of Indian Workers will meet June 9-13 in a national convention this year for the first time in four years. Farmington, New Mexico, the meeting place, is one good day's drive from Denver, two from Los Angeles, two from Kansas City, and two from Oklahoma City. From the north, northwest, and northeast it has been suggested the Million-Dollar Highway by way of Silverton and Durango, Colorado, be used. It is one of the most scenic drives in the United States. Farmington is just fifty miles south of Durango. From the southeast or southwest Highway 66 to Gallup then north on 666, is the recommended auto route.

Farmington is at the very heart of the ancient prehistoric Indian life of the Southwest; only one hundred miles from Mesa Verde National Park with its picturesque cliff ruins; fifteen miles from Aztec where is one of the largest of the village ruins of a civilization of one thousand years ago; sixty miles from Chaco Canyon, with its Pueblo Bonita. These ruins and the museums in connection with them are a fascinating study especially to workers with Indians. Not least in historical interest in New Mexico is old Santa Fe, possibly the oldest town in the United States and certainly the one with the greatest historical significance for the members of this convention. Grand Canyon is only a day's drive from Farmington as are also Carlsbad Caverns.

Farmington is also the northern gateway to the reservation of the great Indian tribes of the Southwest who are today less affected by the white man's civilization than any other tribes in the United States.

The convention will meet at the Navajo Methodist Mission School; delegates will be housed in the school buildings; meals will be served in the school dining room. The campus provides ample space for any who prefer to bring camping equipment. The climate of New Mexico at this altitude (one mile) is usually ideal in June, with sunshiny days and cool nights.

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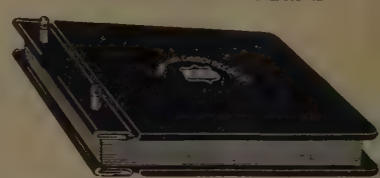

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THE DEFENSE OF COMMON PRINCIPLES

(*Continued from page 13*)

st of sinners; and then beginning n that commonness, however small, enlarge it until there was real and prehensive fellowship. We have all lost that sound pedagogical principle. ead of seeking out and magnifying things we hold in common and from t vantage point undertaking to rid selves of errors, we have magnified differences until Christian fellowship nearly disappeared from view. If rist had been controlled by the prin- e that called for His separating from who differed from Himself, then the arnation and redemption would have n impossible. For there was not a son on earth fitted for His holy fel- rship.

The practice of this principle by Bap- s with all who take Christ as Saviour l Lord would revolutionize Baptist life erywhere in a decade. Let each one us understand, love and pray for ery other Baptist (and for all Chris- ns), whatever his color, race or name y be. Let us thank God for him and courage him in whatever he is doing any sphere of life that lifts from ople's hearts or minds or bodies the ects of sin. In this atmosphere we can correct our individual and common weaknesses in both creed and conduct. And there is no other way.

7. *With essential spiritual unity among Baptists, we can the better lay hold of our common tasks that touch the human race.* We have demonstrated the effectiveness of our unified action in Roumania. All of us know the story of how the leaders of that country were influenced to change certain decrees affecting our Baptist churches in that land, and this was brought about through the officials of the Baptist World Alliance bringing pressure to bear upon those leaders. There is abundant evidence that in America mighty forces are at work to modify the principle of the separation of the church and state. The indifference of a great majority of our Baptists to this danger proves that we are all too ignorant of the principle itself and of the attacks being made upon it. At this point we Baptists had better arouse ourselves to unified action now.

8. *We can go forth as a body in helping the people of earth to find life in abundance.* To do this we must train ourselves and our people to live intelligently in a democracy. We must shake ourselves loose from the deadly fatalism that is gripping men's hearts. We must believe that God wants men to live and that we can show men how to live. We must demonstrate that our democracy, in both church and state, is superior to totalitarianism in both church and state.

Federation, voluntary or forced, is being effected everywhere. We Baptists can voluntarily unite in meeting life's needs or we shall some day be united by force, in some totalitarian movement. If we do not train our youth to act together in meeting and in removing the obstacles that have been accumulating to make living more and more difficult, then a Hitler or a Mussolini will train our youth, against our wills and our interests. It is historically true that in both the religious and political worlds, where free men fail to inform themselves and voluntarily to associate themselves together in the matters of their common interests, life becomes choked, human needs increase to the point where some person or group of persons arises to compel the people to act together.

In an age when religious and racial persecution abounds, when fear grows apace, and when changes in our moral, religious, financial, economic and political world create a sense of insecurity, Baptists can defend their common principles best by making them function more perfectly, more quickly and more satisfactorily than does any other group. For ultimately men are known by their fruits.

THE MINISTERS COUNCIL OF THE NORTHERN BAPTIST CONVENTION

✦

ANNUAL MEETING, MAY 21st, 1941

7:30 a.m. Breakfast (50c) Hotel Lassen

✦

Reports Received, Officers Elected, Plans Adopted, Fellowship Deepened, Enthusiasm Enlarged

✦

This All-Convention Breakfast is opened to every minister, whether member of Council or not. It will be a high point in the life of this six-year old organization and will be informing to those who have not before been acquainted with its aims and purposes.

RESERVATION FOR ALL-CONVENTION MINISTERS BREAKFAST

Please save a place for me, 7:30 a.m., Wednesday, May 21st in the dining room of the Hotel Lassen, Wichita.

Name _____

Address _____

TEAR THIS BLANK OFF AND SEND TO MINISTERS COUNCIL, 110th & SO. OAKLEY AVE., CHICAGO, ILLINOIS

Baptist News in the Nation's Capital

WASHINGTON BAPTISTS CALL FOR HELP

WHEREAS, the Northern and Southern Baptist Conventions, up to fifteen years ago, contributed generously to the erection of new Baptist church buildings in Washington, and

WHEREAS, the growth of the Nation's Capital, including its adjacent areas, leads by far the cities of the country, having on April 1, 1940, a population of 907,816; since which date, 77,000 additional civilians are reported as having taken up their residence in Washington,

THEREFORE, BE IT RESOLVED: First, that the resources of the District of Columbia Baptist Convention are inadequate to meet existing demands;

RESOLVED: Second, that a conference be requested, to be composed of official representatives of the Northern and Southern Baptist Conventions, to which shall be invited like representatives of the Maryland Union Association and the Virginia Baptist General Association, to study and to recommend plans and to secure if possible the full cooperation of all these bodies in the promotion of our denominational cause in the greater Washington area;

RESOLVED: Third, that the officers of this Convention shall be a committee to address the Baptists of America as to the growing religious needs of this city and to secure their interest and their cooperation in meeting these needs.

These resolutions were passed unanimously by the Executive Board of the District of Columbia Baptist Convention at its quarterly meeting April 14, 1941.

COMING EVENTS

April 27. The East Washington Heights Baptist Church, Rev. Glenn B. Faucett pastor, will, on Sunday afternoon, 3 p.m., celebrate the formal opening of their new Youth Building. Dr. Edward Hughes Pruden will make the principal address.

April 29. The semi-annual meeting of the Columbia Council of Baptist Men will be held in the National Baptist Memorial Church, when Hon. Percy Priest, Congressman from Tennessee, will be the speaker.

May 5. The Sunday School Superintendents Association holds its regular monthly meeting in the Second Baptist Church, 17th and East Capitol Street. Beginning that night, Miss Lucille Hudgins, the principal speaker of the evening, will inaugurate a course in Vacation Bible School studies, to be held May 5-6-7-8. Meetings on the evenings of May 6-8 will probably be held in a centrally located church in the downtown district. Announcement will be made at Second Church.

May 12. Baptist Student Union Bible Discussion Group at the First Baptist Church.

May 14-18. Annual meeting of the *Southern Baptist Convention,* Birmingham, Alabama.

May 20. The May Federation Meeting will be held at Calvary Church at 8 p.m. The outstanding feature of the program will be the winning play in the Stewardship Contest.

May 20-25. Annual meeting of the *Northern Baptist Convention,* Wichita, Kansas.

May 26. Baptist Student Union Bible Discussion Group, First Baptist Church.

June 7-9. District of Columbia Woman's House Party to be held at Western Maryland College, Westminster, Maryland.

NATIONAL CITY NOTES

The Anacostia Baptist Church, Rev. Thos. E. Boorde, pastor, is making plans for enlarging its Sunday school facilities.

The Fountain Memorial Baptist Church is arranging to have a formal opening of their new temple of worship sometime in June.

Mr. E. Hilton Jackson will present the report of the Committee on Public Relations to the Southern Baptist Convention, meeting in Birmingham, Alabama, May 14, 1941.

The Semi-annual Meeting of the District of Columbia Baptist Convention will be held with the Congress Heights Baptist Church. Dr. E. E. Richardson, pastor, is the chairman of the Program Committee.

The members of the First Baptist Church are rejoicing over the fact that the new members added to the church since the coming of the pastor, Dr. Edward Hughes Pruden, December, 1936, now exceeds 1,000.

The Silver Spring Baptist Church leads all other churches in our Convention with a proportionate enrollment of 440 in the Sunday school, which is nearly double the membership of the church. The total enrollment of all the Sunday schools in the Convention is less than the membership of the churches.

The National Council of Northern Baptist Men has issued a leaflet, "The Church and the Trainee," written by Dr. Thos. R. Wilson, the president of our Columbia Council of Baptist Men.

The financial report of the Bethany Baptist Church, Rev. M. P. German, pastor, sent to the headquarters by Mr. Perry J. Stevenson, is very gratifying. The debt on the church building has been greatly reduced. The apportionment for missions for the coming year is double the amount given in 1940.

The bids for the new sanctuary, which the Chevy Chase Baptist Church will erect this summer, have been opened and contracts will be let at an early date. The building will be colonial in design. Dr. Edward O. Clark is pastor.

Dr. John E. Briggs, chairman of the City Missions Committee, represents the District of Columbia on the Foreign Mission Board of the Southern Baptist Convention, and is active as a trustee of the Eastern Baptist Theological Seminary. He is making a study of the rapidly growing communities within and adjacent to Washington for the purpose of recommending the location of new Sunday schools.

The revival services in the Brookland Baptist Church, beginning March 30, the pastor, Rev. M. Chandler Stith, Th.M., preaching, continued through the succeeding two weeks and resulted in eighty-nine additions, twenty by letter, and sixty-nine by baptism. Beginning April 1 and continuing ten days, the pastor was assisted by Rev. Thos. Hansen, D.D., pastor of the Main Street Baptist Church, Jacksonville, Florida, whose stirring messages left a lasting impression upon the church itself and led to many professions of faith.

Rev. Milner C. Brittain, former assistant pastor of the First Baptist Church, now a member of the faculty of the Baptist Union Middle School and director of the choirs of the Cantonese and the Grace Baptist Churches, Shanghai, China, addressed the Columbia Federation of the B.Y.P.U. at its monthly meeting, held at the Petworth Baptist Church, April 15.

John W. Bradbury, editor of the *...hman-Examiner*, addressed the Min... Conference, Monday, March 17. He was in Washington, assisting Rev. ...n Holder, pastor of the Centennial ...st Church in a series of meetings.

...e Committee on Baptist Pensions, M... E. H. DeGroot, Jr., chairman, ...mmends that a contract be executed ... the Relief and Annuity Board of ...outhern Baptist Convention in order ... annuities may be provided to all ... pastors of Washington Baptist ...ches, when they reach retirement. ... this plan involves the financial ...eration of pastors, churches, and ...Convention itself, final action cannot ...aken until the next annual meeting ...e Convention. In the meantime the ... will be presented to the churches ...the pastors, and the acceptances of ...erms of the contract will be sought.

...e Sanctuary of the Wilson Avenue ...rch has been newly carpeted as a ... of one woman, and in the last few ...s $827.50 has been given in addition ...e regular contributions. The current ...nses are in excellent condition, and ... missionary offerings are paid up to ....

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THE NATIONAL BAPTIST MEMORIAL

...he National Baptist Memorial Church ... had many celebrations. In 1920 the ... at 16th and Columbia Road was ...icated "to God and Religious Lib...." A year later, April 23, 1921, ...und was broken for the new buliding ... the President of the United States, ...rren G. Harding. On April 22, 1922, ... address in connection with the laying ...the cornerstone was made by Hon. ...s. E. Hughes, now Chief Justice of ... Supreme Court. The main building ... occupied in October, 1926, and on ...y 23, 1933, an elaborate program ... carried out, participated in by dis...guished men, representing the North... and the Southern Baptist Conven...ns. June 15, 1941, has been selected ...the date for the dedication of the part ... the building that marks the comple...n of the structure, which, for Ameri... Baptists, is the symbol of religious ...erty. At a cost of $138,000, not in...ding the furnishings, that portion of ... original plan, providing ample space ... the church's teaching and training ...grams, will be formally dedicated. ... T. L. Holcomb, executive secretary ...the Baptist Sunday School Board, and ... Luther Wesley Smith, executive sec...ary of the American Baptist Pulica...n Society, are to be the speakers. The ... will be the crowning of the fruitful ...istry of the pastor, Dr. Gove G. ...nson, to whose wise leadership is

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Minister
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Mike Elliott
Minister
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5315 North Capital Street, N. W.

SECOND BAPTIST CHURCH
J. Ray Garrett
Minister
Worship: 11 a.m. and 8 p.m.
Sunday School: 9:30 a.m.
B. T. U.: 6:45 p.m.
Seventeenth and East Capitol Streets

FIFTH
John E. Briggs, D.D.
Senior Minister
J. Herrick Hall
Junior Pastor and Minister of Music
Services: 11 a.m. and 7:45 p.m.
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CHEVY CHASE
Western Ave., West of Chevy Chase Circle
Edward O. Clark, B.D.
Minister
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Sunday School: 9:45 a.m.
Christian Endeavor: 6:45 a.m.
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due the completion of this noble enterprise. A generous gift made by Mr. Charles Werner has enabled the church to realize its hope of completing at this time the architect's plans for a National Baptist Memorial. One more goal is to be reached—the placing of a statue of the heroic Roger Williams in front of the church itself.

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WOMEN ELECT OFFICERS

By Mrs. T. E. Gilbert

The Fifth Church was hostess to the Woman's Baptist Missionary Association of the District of Columbia for its Annual Meeting, March 25. The church auditorium made a perfect setting for the presentation of the annual reports, which were in a pageant, "Witnesses of the Light," under the direction of Mrs. H. A. Elmore. While the directors of the various departments and society presidents were gathered on the pulpit at the foot of a lighted cross, Mrs. E. E. Richardson, chairman of the Nominating Committee, gave her report, which was unanimously accepted, electing the following officers:

Mrs. J. G. Yaden, president; Mrs. T. E. Gilbert, first vice-president; Mrs. C. M. Long, promotional vice-president; Mrs. H. N. Stull, third vice-president; Mrs. J. D. Torrey, treasurer; Miss Elizabeth G. Clark, recording secretary; Mrs. M. V. Mercer, corresponding secretary; Mrs. Albert S. Brown, statistical secretary. Mrs. H. A. Elmore and Mrs. Malcolm Scates were elected members at large to the Executive Board.

Mr. George B. Fraser, president of the District of Columbia Baptist Convention, installed the officers. The inspirational message of the day was brought by Mrs. Eureka Whiteker, Southwide Personal Service chairman.

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JUNIOR REVIVAL

By Rev. J. Ray Garrett

A hundred or more boys and girls in the Junior and Intermediate Departments of the Bible school of the Second Baptist Church were not Christians; a staggering number in just one school; a challenging field for our best evangelistic efforts. Usual plans did not seem sufficient. An unusual effort needed to be made.

The Training Union of the church had planned a Study Course, for the week of March 24, and we decided this would be an ideal time to seek to reach our unsaved youth. The enthusiasm of the large numbers, attending the Training Union study course, proved to be a valuable ally to our efforts of evangelism. Preparations were started in February. The Bible school teachers were enlisted in a course of personal evangelism, studying together the book, "How to Win to Christ," by Dr. P. E. Burroughs. Special emphasis was given to personal evangelism and the dealing with individual problems. The way of salvation was presented in its simplicity, giving each teacher a definite knowledge of God's plan and purpose.

During the week of study a definite program was followed. This group of children met at the same hour as the Training Union Groups and observed the same schedule. There were four classes for the Training Union and this class for the unconverted pupils. The pastor had charge of this latter class, assisted by the teachers of these departments of the Bible school.

The first period was used for Bible study. Each pupil was given a Bible and read the scripture lessons. Gospel choruses were used to tell the gospel in song, and object lessons were used often to illustrate. The plan of salvation was outlined and studied by the pupils, with the help of the teachers. The second period was used for group discussions and personal evangelism.

Pupils who had accepted Christ during the week were visited by the pastor before the following Sunday and an earnest inquiry made by pastor and parent of the pupil's experience. The following Sunday morning an invitation was made to this group, during the worship service, and large numbers publicly accepted Christ and were received as candidates for baptism. On Easter Sunday forty-nine pupils, including some of the parents, were baptized, five others were waiting until the following Sunday, and many others are expected in the weeks to come.

The value of this program is apparent. (1.) A sane program of evangelism. (2.) Teachers experience a revival in their own lives. Many teachers are timid in matters of personal evangelism and this program proved helpful to them.

(3.) Many homes were opened to the ministry of the church. (4.) Many parents were won to Christ. In the "follow-up" visitation, by the pastor, excellent opportunities for personal evangelism were found. (5.) The church was definitely launched on a program of perennial evangelism. (6.) The Training Union made its program truly a church program.

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